

BX 4668 .R88 A313 1910
Ruville, Albert von, 1855-
1934.
Back to Holy church

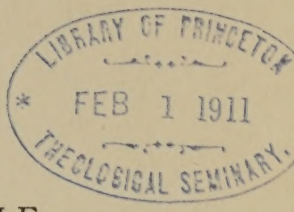
BACK TO HOLY CHURCH



Professor Dr. ALBERT VON RUVILLE

BACK TO HOLY CHURCH

EXPERIENCES AND KNOWLEDGE ACQUIRED BY A CONVERT



BY

DR. ALBERT VON RUVILLE

PROFESSOR OF MODERN HISTORY, AND A MEMBER OF THE FACULTY OF PHILOSOPHY AT THE UNIVERSITY OF HALLE-WITTENBERG, GERMANY
AUTHOR OF "THE LIFE OF WILLIAM PITT, EARL OF CHATHAM," IN THREE VOLUMES

TRANSLATED BY G. SCHOETENSACK

EDITED, WITH A PREFACE, BY THE REV. ROBERT HUGH BENSON

WITH PORTRAIT

LONGMANS, GREEN AND CO.
39 PATERNOSTER ROW, LONDON
NEW YORK, BOMBAY AND CALCUTTA
1910

Nihil obstat.

F. Thos. Bergh, O.S.B.,

Censor Deputatus.

Imprimatur.

Westmonasterii, die 12 *Septembris*, 1910.

E. Surmont,

Vicarius generalis.

PREFACE

My conversion to the Catholic Church has doubtless called forth much astonishment and attracted manifold adverse criticism, as every result of a hidden development which comes to light unexpectedly is bound to do. I must not be indifferent to this, and am conscious of a duty to report how it has come to pass. It is not agreeable to speak so much about oneself, or to expose such *experiences* of the inner life to publicity. I have therefore lingered as briefly as possible on these points, and have given rather fuller space to the *knowledge* which I have gained.

It is not a theological work, or a Catholic book of instruction that I offer—as an historian I do not feel this to be in my province—but only a simple word-picture of the image under which the Catholic Church represents herself to me through experience, observation, and study.

The prospect of meeting sharp attacks cannot keep me back from sketching this outline; for I believe I possess unconditional warrants for the truth of the sublime subject which it represents.

ALBERT VON RUVILLE.

HALLE A SAALE,
November, 1909.

CONTENTS

Frontispiece.

PAGE

PREFACE v

EDITOR'S INTRODUCTION ix

CHAPTER

I. HOW I CAME BACK TO HOLY CHURCH 1

II. THE ROCK ON WHICH THE CATHOLIC CHURCH IS BUILT . 37

III. THE NURTURING POWER OF THE CATHOLIC CHURCH . 66

IV. LOVE IN THE CATHOLIC CHURCH 92

V. LIBERTY IN THE CATHOLIC CHURCH 127

VI. THE HOSTILITY AGAINST THE CATHOLIC CHURCH . . 146

EDITOR'S INTRODUCTION.

ALBERT VON RUVILLE, the distinguished author of this book, was born of Protestant parents on July 7th, 1855. He was educated first at the Moravian School of Niesky, then at Halle, and finally in Dresden. The family—one of military traditions—from which he is descended, emigrated from France to Germany in the year 1792. His grandfather entered the Prussian army as an officer, and his father fought as a general in the war of 1870-71.

He himself entered the Royal Artillery of the Guards in Berlin in 1875, and served as an officer in that regiment for thirteen years, during which period he made journeys to North and Central America for the sake of enlarging his views of the world. He was also, up to the date of his conversion in 1909, a high-grade member of the Order of St. John of Malta. In 1888 he left the army, and matriculated at Berlin University. There he studied history for four years, under such professors as Treitschke, Koser, Lenz, Marcks and Bresslau.

In 1896 he was appointed Lecturer at the University of Halle, a.S.—one of the centres of thought most famous in Germany, especially for its philosophical Faculty—and upon the occasion of his "habilitation," published a work entitled "The Imperial Diet of Regensburg during the years 1653 and 1654"; and in the course of his ensuing lectures dealt especially with such subjects as British and German Colonial history.

He now began to publish more important works; and amongst these must be mentioned particularly in 1904, "The Life of William Pitt, Earl of Chatham," in three volumes, said to be the best life of the statesman extant, even in England (translated into English, and published by Heinemann); and in 1909, "Bavaria, and the Re-establishment of the German Empire". Finally, in 1905, by Government appointment, he was made Professor at the University of Halle, a position which he still occupies. It is interesting to note that this University has succeeded and is combined with the old University of Wittenberg where Luther studied and taught.

Such in a few words is the history of this eminent convert, and it will be seen even from this short account of his career that he is a witness to the power of Catholicism that cannot be ignored. It is said sometimes of this or that convert that either he is too much of a man of practical affairs or too much of a

visionary or a scholar—too superficial, or too profound—to count as of great weight in the balance. Our author, however, combines in an exceptional way practicality and learning; he was once a successful officer in the army, he is now a Professor of History—and history, perhaps of all sciences, tends most to make its students broadminded and impartial; and to give a view of religion, as a whole, on wide lines, very different from that of the mere individualist or *dévot.*

Of the book itself it is unnecessary to say much—it speaks eloquently for itself—it represents the *apologia* of a man such as has been described, who, after serious thought and inquiry and many difficulties—(among which must be reckoned, as the author relates himself, a strange unwillingness on the part of Catholics to answer his questions)—deliberately broke with his past, and submitted to that One Church of Christ which now he defends. The original of this volume, published in Germany in pamphlet form only a few months ago, aroused extraordinary and widespread interest, and 20,000 copies were sold in four months. The copy from which this translation is made is of the 18th edition; but ten more editions have since been issued.[1]

When the proposed issue of the pamphlet was first made known, an extraordinary series of attacks began in the Protestant papers, threatening Professor von

[1] "Zurück zur Heiligen Kirche." Hermann Walther, Berlin, 1910.

Ruville even with deprivation of his post at Halle; but for a while complete silence followed its publication. Then after four months appeared a pamphlet, written by the pastor of Professor von Ruville's former parish church at Halle, entitled "Forward to the Faith". It contained the usual misunderstandings and misinterpretations of Catholic doctrine, but contained a very generous tribute to the Professor's sincerity and straightforwardness, and expressed a desire that Protestantism might produce many more Christians of his stamp. One instance of the Pastor's method of controversy is worth quoting. In chap. I. p. 8, of the German edition of "Back to Holy Church," Professor von Ruville writes: "It is not a question as to whether I did right to embrace the Catholic Faith, but rather as to whether I have followed the Truth, or have succumbed to a particularly enticing error". In the answer, Pastor Meinhof remarks: "To quote his own words, Prof. von Ruville has been the victim of a 'particularly enticing error'".

Meinhof's pamphlet was answered again by Professor G. Reinhold, of Vienna University, who made it the occasion for pointing out the lessons of the conversion under debate. The answer is entitled, "What does the conversion of Ruville teach us?" He enumerates the lessons as follows, quoting from an article by the Abbé Lapeyre in the "Révue Française d'Apologetique":—

(1) The liberal theology of modern Protestantism cannot be acknowledged either by believing Christians or by "positive" Protestants.

(2) Though "positive" Protestantism constantly appeals to the Bible and the Gospels as its foundation, it is neither Biblical nor evangelical.

(3) A reconciliation between believing Protestants and Catholics is hindered on the part of Protestantism by misunderstandings and erroneous interpretations in almost every direction.

(4) Positive Protestantism defends itself against what is called by Harnack the "burning Catholic danger," not so much by establishing its own position or its own doctrines, as by attacking those of Catholicism.

Professor von Ruville, as will be seen from his own words, was brought to a firm faith in the Divinity of Jesus Christ, strangely enough, by studying the works of Harnack; and began by attaching himself, according to his tradition, to what is known in Germany as "positive" or "orthodox" Protestantism—that is to a form of Christianity, not merely critical or speculative, but devout and practical. But he found no contentment here. His faith and love were continually checked and repressed by the atmosphere of his co-

religionists: he acknowledges, cordially enough, that he met amongst them men of real sincerity, power and holiness of life, but these qualities existed in spite of, rather than because of, the system to which such men adhered. As he admirably expresses it, Protestantism tends to have its gates open towards worldly and down-grade elements, and sets up barriers only between the soul's devotion and God. Catholicism, on the other hand, by countless avenues flings open roads to God, and interposes such restrictions and prohibitions as she uses only between the soul and its worldly enemies. The pilgrim, however, loving and adoring Jesus Christ as God, sought now only that community in which Jesus Christ was best loved and adored, and in which He was most accessible.

He found it then in Catholicism; and he found what at once astonished and delighted him, that the Catholic Church was not merely a society for worshipping Jesus Christ, but, in a sense, was Himself—that the Incarnation is actually extended in Catholicism and that in His Mystical Body our Lord is still literally with us, "all the days, even to the consummation of the world". And this was a conception simply unknown to the Protestant bodies with whom up to now he had worshipped.

He discovered also, among other matters which he describes lucidly and forcibly in these pages, that that doctrine whose announcement in the Gospels formed a

kind of watershed of division between the true and the seeming disciples of Jesus Christ, occupies that same position to-day. The literal and objective dogma of the Real Presence in the Sacrament of the Altar creates a definite ring or circle about the majesty of God: those who in its actuality accept it are, at least in spirit, Catholics; those who stand outside it are, ultimately, the companions of those who would shade Christianity off, by "liberal opinions" and "common sense," into a mere ethical system or a philosophy. It was the Sacrament of the altar, the devotion of the Tabernacle, the Living Bread, and the slain Lamb, that was to him, as to the Church herself, the most essential characteristic of the Christian Revelation. It is the heart of everything: it means, ultimately, the Incarnation, the Church, the sacramental system; it means the love of Mary, the saints, scapulars, pilgrimages, processions and holy water. A well-known freethinker confessed the same thing: if Jesus is God, he said, then the Sacrament is God; and every detail, down to the minutest sacramental, follows inevitably.

Another section of the book will, too, be found of extraordinary interest and lucidity, viz. the author's treatment, from the historical standpoint, of the religious disintegration that followed the Reformation, and the consequent need for the proclamation of the dogma of Papal Infallibility. He describes briefly how, up to that time, even though the supremacy and inerrancy

of the Roman Pontiff were parts of the deposit of Faith, yet Christendom had largely acted without their explicit affirmation, though always by their support in the background. But with rival sects each desiring another authority, and approximating little by little towards "liberalism" and "free thought," it became necessary that that should become explicit which had always been implicit, and indeed energetic and effective; and at the present day it is even true—as the author goes on to show—that such elements of orthodoxy as are still retained by non-Catholic communions, owe their survival largely to this very Petrine Rock, which is, in the minds of those more or less orthodox religionists, the supreme crime of the Roman See. In all this very subtle and yet very lucid disquisition the author's great historical knowledge serves him to good purpose.

Now it will be said, perhaps, that Professor von Ruville's line of thought is far less applicable to England than to Germany. Here, at any rate, we are told, we have a tradition of faith amongst us which is "Catholic, but not Roman," which holds Eucharistic doctrine, and even the doctrine of the Church itself, as strongly as any Papist body, and yet which finds itself able to exist without the Pope. To this I would answer that it is only the partisan and the parochial mind that can maintain such a position seriously. Certainly it is a matter for which all Catholics are

thankful, that there can be, and are, so many *individuals* in England who, unhappily outside the Communion of the Universal Church, yet find themselves able to hold so much of her teaching.

Professor von Ruville himself found many *individuals* amongst the Protestants of Germany whose love and adoration of Jesus Christ was ardent and sincere. But he is not concerned with individuals but with systems; and it is surely not possible to deny that the Church of England, which is, after all, one communion, falls, *as a system*, under exactly the same charges as do the German Evangelicals or Lutherans. It is true that she has tolerated for the last thirty or forty years, under many reserves and restrictions, Eucharistic and other Catholic doctrines almost indistinguishable from those of Rome, but she tolerates also, and with far more ease of manner, their very opposites and contradictions. A man does not find himself to fall under popular suspicion who proclaims that the Bible and the Bible only is his rule of faith, or who denies the Eucharistic sacrifice or the worship of Mary; and a man who asserts these doctrines sooner or later will find himself watched askance by his friends, even if he is not (as is often the case) condemned publicly by his clergyman or his bishop. Now this is Professor von Ruville's argument, under other terms. He looks, as an historian, at the world as a whole; he notices the Reformation, its origins, its motives, its

effects; and he sees, not that individuals may or may not hold more or less of the Christian Revelation, but that those systems which emerged from the Reformation period tend to close the avenues to God and to open avenues towards infidelity, to minimize the awful corollaries of the Incarnation, to discourage fervour and enthusiasm and reckless loving faith; while one Church, and one only, from Pentecost to the present day, "is not ashamed of the Gospel of Christ," devises and permits countless methods of approach to Him, and, in spite of innumerable human evils and defects, succeeds, as no other body succeeds, in bringing and keeping Him alive and present before the eyes, and within the grasp of His lovers. Such restrictions and barriers as she uses are directed simply and solely against all influences which might hinder this union of the soul and her Lord. If non-Catholic Christians could but stand back a little from the picture and regard it as a whole, if they could but cease for a while to consider their individual positions and experiences, and see themselves and the system in which they live as the rest of Christendom sees them —as not only out of communion with both the Universal Church on one side, who rejects them, and the other Protestant denominations on the other, whom they reject, not only with a "priesthood" which no one acknowledges but themselves—but as part of an inchoate body whose fringes merge down into "liberal"

thought and infidelity, they would surely reconsider their position and seek the satisfaction of their instincts where this new convert has found his rest and his peace.

Of the other chapters of the book it is unnecessary to speak further. The translator and myself have both found considerable difficulty in rendering the essentially German modes of thought and expression into their literary English equivalents; and we have thought it best, again and again, when a choice seemed unavoidable, to sacrifice polish to fidelity. But it will be found, we hope, that the author's thoughts—often profound and even difficult—are faithfully rendered; and that they will be of real service to those who, from their own knowledge and education, are forced to face questions other than those that lie on the surface of the ancient controversy between "The City and the World".

A few footnotes have been appended, and one or two omissions made; and the whole has received the sanction of the author.

ROBERT HUGH BENSON.

CHAPTER I.

HOW I CAME BACK TO HOLY CHURCH.

WHEN a man has taken an important step, in a new direction, which affects the future course of his life, he will ask himself, perhaps repeatedly, whether what he has done was right or wrong, wise or foolish. He will weigh and consider all possible inward and outward consequences which may arise from it.

It has not been so with me. After I had once accepted the Catholic Faith—certainly a turning-point of the greatest importance—such thoughts never entered my mind. Any worldly or practical considerations could, of course, not influence me; and conscientious doubts of mind were also entirely absent. This was so because I was absolutely convinced that I had chosen the only possible path open to me. It would not have been in my power to proceed in any other direction. The only alternative would have been to avoid altogether the mental exercise of scientific work and to leave off occupying my mind with the study of religious matters. Then I should presumably have remained at rest, and the motive power inherent in the Catholic Faith would not have gripped me; because

the point of attack from which my inner change proceeded, lay in my scientific reasoning faculties. The emotions only came into play afterwards, assisting the forward movement, and then it was no longer in my power to determine the direction of the way.

Though I continued for a long time to move with the current of my old accustomed conceptions, the Truth drew me with the power of a whirlpool, more and more compellingly, until I was engulfed by it. The astonishing part is not that the Truth laid hold on me, but that in spite of my inclination towards it, I kept apart from it so long. This shows how erroneous it is to say that I furthered or desired the final decision. It is not the question whether I acted rightly in embracing the Catholic Faith; it is at most a question whether I followed the *Truth*, or succumbed to a particularly enticing *error*.

I was brought up in the strictly orthodox Protestant Faith, but in spite of this subsequently passed through all the phases of thought usual for an independent youthful mind. I began by doubting the teachings inculcated during childhood; then I was assailed by a succession of materialistic, pantheistic, modernistic thoughts; but beneath them all I retained an under-current of real positive faith and participated, habitually and not insincerely, in devotional practices.

On the whole a positive faith was most congenial to me, with the result that I always defended it (often with great spirit), whenever it was attacked. I also

had periods of greatly intensified religious feeling, inclining even then to the Catholic form of worship—instanced by my great interest in Dante's "Divina Commedia," and by a poetical attempt of mine on the same lines. Animosity against the Catholic Church was most distasteful to me, though I remained convinced that grave errors were embodied in her. At that time I was unable to understand her teaching, because, not having a firm conviction of the main Christian truths, I lacked the proper foundation.

It was in a very curious way that I gained this firm conviction, so entirely different from the former belief which I had accepted merely on authority. I was in the habit of reading liberal theological books, whenever they came to my notice, and of occupying myself sometimes with the study of larger works of this kind; therefore, though not accepting everything, I gradually drifted into this channel of thought. In the summer of 1901 I read Harnack's "The Nature of Christianity".[1] In this book I was struck chiefly by the author's sublime conception of the Person of Jesus Christ. This leader of the "liberal" theologians, this penetrating, exact man of research, attributed to our Lord a nature, a character, and an importance, which far transcended all earthly stature.

"One ray of His light changes the inner life of man" (page 1); "His Gospel cannot be replaced by anything else" (page 3); "And is capable of broad and deep development" (page 7); "His Gospel

[1] "Wesen des Christenthums".

stands above all controversies of that time, yea, of all time" (page 11); "He has done many wonderful deeds, which are partly inexplicable to this day" (page 19); "Without scientific teaching, without inner struggles He has displayed a mighty original teaching power, and poured forth truths in abundance solely from His own rich mind" (page 21); "With perfect peace of mind He lived and breathed in a Religion, the inner kernel of which He had Himself created, and His feelings and thoughts existed in constant relation to God" (page 22); "In liberty and serenity of soul He surpassed all the prophets" (page 23); "His sermons always exhausted the main thought and yet let it appear inexhaustible. They have lost nothing of their freshness during the centuries" (page 33); "The personality of Christ is and remains the only foundation of all moral culture" (page 78).[1]

Considering that all these utterances (the contents of which I have quoted as concisely as possible), proceed from a scientist who desires Jesus Christ to be regarded only as man, I could surely take it for granted that they described Him in a light, not more favourable than strict science absolutely demands, and that they contain only the minimum of those eminent qualities which must be conceded to our Lord.

[1] The following sentence was spoken by Professor Harnack at the recent World's Congress for Religious Liberty, held in Berlin in the current year: following an assertion of the mere humanity of Jesus Christ: "It is an assured fact that God made this same Jesus to be the Lord and Christ for mankind; and that faith in Him has always produced children of God, and produces them still". [Ed.]

These utterances represented a superhuman personality, free from all earthly weakness, rich in sublime virtues, unsurpassed in importance; then is it not unavoidable to explain the appearance of such a personality in the world as a miracle of the highest order, a direct mission from God?

This conviction, which quite overwhelmed me, could not fail to lead me to the Faith of the Church, to the Apostles' Creed.

From this one fixed standpoint all other deductions of Professor Harnack's book, so far as they contradicted the old Faith, were overthrown. *The teaching about the Person of Christ consumed, so to say, all the rest of Harnack's teachings.* It appeared to me absolutely impossible to accept the position that the gospel preached by the miraculous man Jesus, drawing to itself the noblest forces of many epochs, could have developed into a doctrinal system, untrue in its inner kernel, which yet could have poured forth rich blessings.

How could truth combine with untruth, how could the sublimest moral teaching combine with untenable doctrines, to form a healthy organism? The divine revelation of Christ ought either to have warded off powerfully such arbitrary human additions; or, stifled by them, have disappeared from the world. It was impossible that out of the revelation of Christ such doctrines as His filial relation to God, the Resurrection, the Eternal Life, the Trinity, and many other dogmas, could have been developed, had not their germ been

contained in that revelation, or had they not rested on irrefutable facts.

The impossibility of my keeping aloof from such reasoning, now, once for all, severed me from theological liberalism such as that of Professor Harnack. As it now appeared absurd to construct a religion for myself out of the knowledge I had acquired, my choice lay between, on the one side, that advanced liberal thought which denies to our Lord and His Gospel even the qualities that Harnack acknowledges, and, on the other, the acceptance of an orthodox (positive) faith. The former way was so repugnant to my scientific feelings that I rejected it unconditionally. Consequently, with a conviction never before attained by me, I selected and took up the orthodox (positive) standpoint. I cannot say that I was clearly conscious of the inner transformation, as I have described it. It was only later that I recognized its different phases. At the time I felt a sudden change taking place within me, a change from seeking, doubting, and erring to a well-founded faith. I wished to believe, because everything else appeared to me untenable; and therefore I did believe. I accepted as invincible truths the fundamental teachings of Christianity—of orthodox (positive) Protestant Christianity, as well as of Catholic Christianity.

From that moment I felt the blessings arising therefrom in a manner hitherto neither imagined nor expected. I was filled with a joy and happiness such as worldly successes had never given me. The divine

word of the Apocalypse: "*Behold I make all things new*," seemed to be realized; everything about me—Nature, Life, and Mankind—became actually radiant with a new and a distinctive light. Many things which I had formerly considered devoid of all inner meaning became precious, and a spring of pure joy; while others, which I had considered necessary or desirable, sank down into nothingness. Purity, holiness, association with God were henceforth my standard of value, even for earthly things. These precious experiences, which I would rather not enlarge upon, convinced not only my reason, but also my innermost soul that, in order to acquire peace of mind, true happiness, and a sure judgment in all the difficulties of life, it is necessary to accept the dogmatic Truths; that furthermore, such faith includes the striving after moral perfection and that true morality cannot be obtained without it.

I did not shrink from putting the newly acquired truths to every possible test. I still continued to read liberal theological literature, but I can say that I never doubted again; the weak points in their arguments were at once apparent to me, without my having to search for them. For further instruction I now studied several works of orthodox tendency, and was deeply impressed by those of Bernhard Weiss, through which I recognized the fact that so-called exact science must surrender before the fundamental Truths of the Church, not only because Science is unable to refute them, but also because the results of scientific research cannot fail considerably to strengthen religious Truths, pro-

vided always that Science does not primarily deny the possibility of divine interference and does not on principle exclude miracles.

Thus far I had come. I possessed real Christian Faith, I had embraced the Christian Truths and believed to have found *the* Truth, the *whole* Truth. I now endeavoured to draw all my conclusions from it and to arrange my whole life in accordance with it. But when I attempted to satisfy my longing for a warm and continual worship of God I suffered many a disappointment. That my frequent going to my Protestant Church was criticized and even strongly censured, did not surprise me so much. Anyone who is not himself a believer, would naturally think it strange, especially in a man of science. But what puzzled me was, that even pious Protestants thought I was over-doing it, and that they were inclined to agree with my critics. I felt as if they wanted, with regard to my devotional practices, to fix a limit, to exceed which was considered bad form. This feeling was strengthened by my noticing that even strict church people avoided speaking about religious matters as if out of place amidst everyday work. Of course they wished to hear religion from the pulpit on Sundays, but in everyday intercourse it was considered an affectation—with the exception, perhaps, of purely academic theological points. Even in one's private correspondence, religious remarks and advice or any lively expressions of faith were disliked. I was not actually told this, but I felt it clearly.

I also felt the want of opportunity for frequent church-going. The Protestant churches in Germany remained closed except for the services on Sundays and Festival days. The Bible classes savoured too much of school-teaching and were soon removed from the churches. There were few other opportunities for worship and even here it was the instruction and the sermon—for which I felt the least need—which prevailed on all occasions. Not that I disdained the sermon. I warmly appreciated the discourses of our remarkably able and truly pious ministers. But that was not enough. I thirsted for united prayer and united worship in a beautiful and solemn ritual; and of this there was far too little (compared with the pulpit teaching), to satisfy my desire.

And even concerning the Lutheran Liturgy, which to me was the chief part of the service, I had a dim feeling that it lacked the inner kernel of divine worship. After all, it contained only arbitrarily collected prayers and Bible lessons, which, though singly of the highest value, had, in their combination, no special significance. The Liturgy seemed a kind of imitation, but I could not discover what it was meant to replace. I often envied the Catholics their richly appointed form of worship, especially the daily early Mass, which I sometimes attended when I travelled abroad. But to adopt the Catholic faith, seemed an impossibility, because from my early youth I had been taught to look upon it with the utmost disfavour.

It is true that the Protestant Church offers something

more than sermons and the Liturgy. She administers the Sacraments—Baptism and Holy Communion. But, speaking quite candidly, I was never able to grasp from the Protestant teaching the meaning and purpose of these rites, though I tried sincerely to do so; and though I had the desire to believe. Especially, the Holy Communion absolutely seemed incapable of rising above the standpoint of a pious act of remembrance, which laid the foundation of no closer connexion with Christ than did daily prayer. There was, it is true, greater devoutness, and therefore a greater blessing might be effected in connexion with the sacrament; but I saw no pledge in it for special or extraordinary gifts of Grace. All explanations in theological Protestant books appeared to me to be ingenious, clever utterances without palpable reality, and with no solidity in their foundations.

Everything considered, however, I had gained a very great deal. I possessed the faith enshrined in the Apostles' Creed. I felt the blessing flowing from my endeavours to live a Christian and a moral life; I felt how my love to the Teacher of such a life—Jesus Christ—increased, and how by this love my faith in its turn was—strengthened.

I now possessed a lodestar to guide me in the ordering of my life; for henceforth it was meant to be lived to the glory of God and not for the furtherance of merely selfish interests. To carry out this intention, I should have to strain every nerve, regardless of personal consequences. I felt strong to bear the buffets

of fate, and when these actually befell me I never despaired. I knew that out of these terrible bereavements there would arise for me tasks which I had to face; that I had to turn away from my sorrows and strive with all my strength to fulfil those tasks. To pray for the dead and the living, to comfort, to set an example, to strengthen the faith of others, these were my first duties. These endeavours strengthened me so much that my grief, though not lessened, was overcome. (My turning towards the Catholic Church, however, was not caused by the loss of some of my children as has been supposed. Such suppositions are entirely erroneous.)

In spite of the immense enrichment of my religious life, there was still a void, and a great void; I was not satisfied. Why not? That the Protestant form of worship did not satisfy me, lay perhaps in my own individuality and was therefore easy to bear. The Church cannot study every one. If people looked askance at me on account of too frequent churchgoing, or so-called bigotry, it was not my place to complain of such trifles. Other circumstances made their appearance which were far more weighty. I had the feeling sometimes that my Protestant Faith ought to be quite sufficient to lead me to salvation. It was firmly grounded and in the main part in harmony with Protestant Church doctrine. In every doubt, I came after careful reflection to the decision that what I believed must be true, because this well-constructed edifice, under whose roof it seemed so good to dwell,

which stood firm even against Science, could not possibly be a phantom. Yet I felt uneasy, just *because reflection was needed to obtain steadfastness.* My faith was and remained in substance a *reasoning* faith, lacking spontaneous reality. Sometimes in my professional historical researches I succeeded in making surprising discoveries which I felt could only be attributed to divine assistance, but here also it was only by *reasoning* that my faith was strengthened through such experiences. Holy Communion derived its value and effect only from my *contemplative reasoning* about its relation to Jesus. The fact that the Communion, and even all liturgical services, were invariably accompanied by sermons, showed clearly the preponderance of *reasoning* in the Protestant Church.

For a well-educated man like myself this might have sufficed (though as a matter of fact it did not). But could it be admissible to build up the faith of the uncivilized nations, on an *exercise of reason* which they were not, and might never be, able to practise? Should the blessings of Religion be dependent on such labour of *reasoning* alone? Should they all be deprived of true conviction and of divine blessings until they could be taught to understand fully their purpose and their inner meaning? This seemed to me undeniably a grave shortcoming in the Protestant Church. And, granted that the people could be brought to an adequate understanding, would they be protected against the influence of heretical teachers, of free-thinking theologians? It would be impossible to keep

such influences away from them permanently, and how could they, with their incomplete learning, be expected to find the difficult path over which I had had to struggle so painfully? How could their own insight enable them to hold fast or to regain the blessings of Faith? The persuasive oratory of their clergymen could not be an impregnable bulwark, because the free-thinkers would oppose them with equally persuasive eloquence.

If all men had not the same possibilities of acquiring and upholding the real steadfast Faith, resting on the Apostolic Symbol, *how then could I be satisfied with my Faith?* If I personally could be satisfied, then true Christian Love was not within me, and in that case my Faith was worthless! I could not find my way out of this labyrinth.

Of course the Protestant Church was quite capable of bringing many blessings to the unlearned also—such blessings which depend but little on faith in dogmas. If a man lived a moral Christian life and attended Church regularly, his conscience was at rest; if he attended Holy Communion and other solemn rites he was edified, moved, and lifted up. Very many educated people satisfy their religious wants with nothing more than this, and there exists accordingly a section in the Protestant Church, which advocates the principle of leaving aside all theological controversies and of making the "cure of souls" the primary consideration. But is a Christianity worthy of its name, which leaves aside all teaching about the future life, which gives no

real outlook on comfort, bliss, or punishment? We might just as well be content with mere philosophical paganism, itself perfectly capable of inducing moral development in its followers.

It made me very uneasy, then, that in the Church to which I belonged all blessings were solely dependent on the *teaching*, and on the *degree of education* acquired by each individual, and I considered this to be decidedly a serious fault. In order to deal effectively with it, the first necessity was that genuine apostolic teaching should be *ensured to all* congregations, so that free-thinking views, incompatible with true Christianity, could be kept in check. But how was this to be enforced? The Protestant congregations consisted, especially in towns, not of believers only (as in the days of the first Christians, the first Calvinists or Presbyterians), but just as much of indifferent or even hostile Church members who favoured every step towards free-thinking. There was no relying on the initiative of such congregations; they were like quicksand, on which it was impossible to build. The governing bodies of the Protestant Church, though they had the power to suppress all false doctrine and to keep away every unbelieving or free-thinking preacher, did not exercise their powers with energy; the pressure of the unorthodox University professors and of the free-thinking party was too strong. Therefore even the Protestant Church Councils afforded but a weak support to orthodox teaching and faith; and the hostile attacks threatened to overthrow it altogether. The paramount

influence in the congregations lay with the majority of the members, and these were naturally, as just explained, not true believers.

Unbelief did not however exercise its full power as yet; through sheer indifference things were allowed to go on as heretofore, so that *outwardly* the orthodox minority retained the lead; in reality, however, their position was weak and could hardly withstand the constant attacks made upon it, for the *inward* power of orthodox Protestantism had much decreased through the many doubts which had arisen in otherwise faithful hearts.

For all that I did not relinquish courage. By finding the origin of the danger, it might be possible to fight against it successfully at its source. It was Science which had raised the dangerous doubts, for, true to her nature, she has to probe all things without prejudice—even religious questions—and has to dissect and appraise even the Bible, just like every ordinary source of information. In the first frenzy of such free research many things had been cast aside because the sound foundation on which they rested was not at once understood; a religious radicalism with its denial of dogma had grown up in consequence. Why, I reasoned, should not honest scientific research find its way back to the Truth and establish the correctness of the Christian doctrine? If that could be done, then Faith had not only held the fort, but had gained an unassailable position. Then it would be supported by the whole phalanx of theologians. Their influence

would lead back to the Faith all those who had not absolutely surrendered to modern paganism. Then the free-thinking movement in Theology would have been only a passing error, which would even have helped to solidify afresh the foundation of Faith.

But, alas! even this hope proved unjustifiable, because it rested on a wrong supposition. *Faith can certainly be reinstated by Science, but only by such Science which takes its stand on the fact of Revelation* and proceeds to prove from that point the soundness of its position, by the harmony of all incidents and circumstances relating thereto. *Submission—childlike and humble—is essential.* Such childlike submission being, however, a rare quality among the learned men of to-day, it was more likely that the majority would continue to work with mere worldly arguments and thus never reach a positive faith. Under these circumstances, therefore, an agreement on controversial religious questions could never be reached. Possibly the orthodox party would recover some ground by working carefully and with circumspection, but they could never attain supreme control.

What then was to be done? A high dignitary of the Protestant Church once said to me: We must be pliable, the dogmas have to be softened, so to say, in order that weak Christians be not repelled! I answered that on the contrary, the greatest rigidity was needed, that the dogmas could not be upheld too firmly, however many might apostatize: and that, though only a few were to remain faithful, these few could go out in-

to the world and, like the Apostles, build up the Church afresh. My opinion was that the orthodox church members should gather closely round the Apostolic Belief and uphold the true Church, whether small or large; or that, if need be, they should establish her afresh. I demanded a complete severance from the free-thinkers.

It was a desperate and a fruitless thought. The new Protestant orthodox Church, like the old, would have had no unshakable rock for her support; and even as the old she would yet have contained the seed of decay. I had considered all possibilities, there remained nothing but to hope for a miracle of God, which would render back to His Church her old vitality and power. For the moment, however, things were not quite so desperate. In the great majority of Churches positive doctrine was still preached and the Protestant ecclesiastical authorities, officially at any rate, remained at the same standpoint. It was only the congregations that left so much to be desired.

I might now have let the matter rest here, though with a heavy heart; I might have thought merely that so far God's Providence for the stability of His Church seemed to have been very deficient, had not for a long time past another development been at work within me—had not already the conviction dawned upon me that the miracle, which I expected from the future, had actually been wrought nineteen hundred years before

My views as a Christian had always been what are called "broad"; denominational differences had never

appeared important to me; I confessed the Apostles' Creed and accepted the consequences which appeared to arise from it. This position harmonized on the whole with the preaching in the Protestant churches. I was just a Christian, and, being unable to accept the specific Catholic Faith, I reckoned myself a Protestant. But there never had been a real bond between me and any one of the Protestant churches; for example, I was equally edified whether I attended the Reformed, Lutheran, or Anglican services; and when I visited the Roman Catholic Church it was only my ignorance of the ritual and practice, and my fear of being conspicuous, that hindered me from joining in the services as warmly as I should have wished. I never had party feeling in religious matters, and never cared for denominational controversy. Jesus Christ was everything to me, and I approved of whatever led me nearer to Him, irrespective of the community where I found it. Years ago I had expressed *my desire to belong to that Church in which Jesus Christ was most highly revered.* This now began to seem to me to be the Catholic Church, because there not only was He Himself honoured, but also all those whom He loved; and even any material thing, which could claim connexion with Him, was highly valued.

If only the Catholic doctrine had not contained so many articles of faith which I could not accept: the papal infallibility, the adoration (!) of the Mother Mary and the Saints, Transubstantiation, Celibacy, Indulgences, the limitation of free research and the rest. I

quite overlooked the fact that I knew all these only from Protestant representations of them; that I never had read Catholic literature, and therefore had never approached the true source. On the other hand many things in the Catholic Church were very congenial to me, the hierarchical order, the sanctity of the places of worship and the splendour of the service so well according with the sacred act, the frequency and variety of religious exercises. Among the dogmas, the teaching about the future life especially appealed to me, and I read once more the deep and grand exposition of it in Dante's "Divina Commedia" with more insight and satisfaction than ever.

How trivial did the frequent Protestant pulpit attacks on Catholicism appear—the blame, for instance, thrown on the pomp displayed by the Pope as compared with the humble figure of Christ! Such outward display surely does not represent the inner sentiment. The splendour is employed, where it is considered seemly and of service to the sacred occasion, but is omitted when considered out of place. Beneath the Tiara the crown of thorns may well be hidden.

The first decisive breach into my inherited religious standpoint was made, when I came to the conviction that a teaching power of supreme authority was absolutely necessary, a power independent of the State, as well as of the currents of popular opinion. The confusion which reigns in the Protestant churches in all matters of faith, obliterating as it does the boundaries between Christianity and Paganism, showed me

that the great Christian Truths must be protected and safeguarded by a stronghold unassailable by any influences of free-thinking. This stronghold of defence, if at all in existence, could only be the Papacy. The protection of the Faith being a traditional duty of the Pope, each occupant of the Holy See feels the innate impulse to further it. At the nomination of the Cardinals the same impulse is at work with decisive effect, and likewise at each papal election; and it is therefore hardly possible that an unorthodox Cardinal could receive the Tiara. And even if it should happen, he would be so tied by tradition and surroundings that he could do no lasting harm. Therefore what could be given in the way of guarantees, was given here. Better even than in certain ecclesiastical councils where it might easily happen (as in former centuries) that under worldly influence some unwholesome doctrine might find a majority, where even (as in the fifteenth century in Basle), democratic influences had been allowed to find utterance.

Moreover Jesus Christ Himself had declared the founder of the Roman Bishopric, St. Peter, to be the rock of the Church, and had entrusted him with special authority. What sublime wisdom and prevision in our Lord to meet so completely from the very beginning the fundamental demands of His future Church! But then again my Protestant prejudice made me argue once more: "If only the Papacy had confined its teaching to the main truths and had not inaugurated so many dogmas, so many institutions unacceptable to

a scientific mind". It was most painful to me that Jesus had not prevented or checked such errors which in my opinion undeniably existed. Continuing this argument, I saw that I had to doubt either the institution of the Pontifical Office, or the foresight of Jesus. In the former case the whole papal history with its undoubted tradition from earliest times would be rendered unintelligible, and in the latter case the sublime conception of Jesus, and, with it, the whole foundation of my faith would have been endangered.

It will be seen then that I was being attracted more and more towards the current of Catholic Truth, but I did not come substantially nearer to it, because my rudder was obstinately fixed on the old course. I did not exactly avoid, but neither did I seek, information from well-informed sources; I was so much under the influence of Protestant prejudices that I actually forgot the principle of all science—to go always as near as possible to the original sources and not to rest content with one-sided or biassed information.

For years I remained in this unsatisfying half-way condition, never even by chance getting hold of a Catholic book or publication that might have set the stone rolling. I was Catholic, as far as it is possible to be so without personal contact with the Catholic Church. I had absorbed as many rays of the Catholic Truth as my inherited Protestant prejudices would permit. More, now, could only be gained by direct contact with Catholic influence; and my only connecting links with such an atmosphere were some pious

relations who were Catholics. Unfortunately I approached them more in a spirit to teach than to be taught so that I gained nothing from them but an increased respect for the Catholic life of faith. I got no better understanding of doctrine and cult. They never thought it possible that I should at some time or other join their Church, though of course they would have wished it very much. They never made the slightest effort to influence me in this direction.

It was in the autumn of 1908 that I saw an advertisement, and a favourable review of Professor Reinhold's book "Der alte und der neue Glaube" ("The Old and the New Faith"). I took a note of the title and ordered it. So far as I remember, this was the first Catholic theological book I ever read. This book, written chiefly for Catholics, defends against ill-will Christianity in general rather than the specifically Catholic doctrine; but at the same time it refers constantly to the dogmas of the Catholic Church and defines them authoritatively as against the current misrepresentations, interpreting them according to the best sources. I read and read and was overwhelmed with amazement. For the first time I perceived a true picture of the Catholic Church—a very incomplete one, to be sure, for many dogmas were not even touched upon—but still I saw a number of true features and it became clear to me that *from my youth upwards I had been quite wrongly informed about this Church.* I found things quite different, often the reverse of what I had imagined; everything was so full of wisdom, so

deeply thought out, so logical, such as I had never found in Protestant teaching. This latter appeared to me now like a bad copy, with the best features left out. I discovered that all who had taught me, schoolmasters, clergymen and professors knew nothing of Catholicism and yet had dared to condemn it downright, and even to pour their sarcasm upon it. My scientific instinct revolted. My Protestant teachers might have sought out and reproved abuses, they might have chastised such distortions of doctrine, as may now and then conceivably be uttered from Catholic pulpits—they might have condemned the superstition of the lower classes (no one could forbid them to do that)—but they ought not to have identified the Catholic Church as such, and her teaching, with their absolute caricatures. This was slanderous misrepresentation—possibly in good faith, but rooted in old ill-will; to say the least it was a grave wrong, because my teachers ought to have searched for truth from true sources. I recognized that the dogmas of the Holy Trinity, of the future life, of the Resurrection, had the most beautiful meaning in the Catholic form; that the worship of the Virgin and the Saints and the veneration of pictures and relics, according to the directions of the Church, were not only thoroughly acceptable but fully justified. Now my rudder was turned! My ship was now heading for Truth, and was mightily drawn by it.

Even now, however, I did not think of going over to the Catholic Church; all I wanted was to know the

whole truth about her, to get a full understanding of her teaching, partly out of scientific interest, partly in order to help to diminish the contrast between the orthodox believers of all denominations. I thought that, by understanding one another better, they would also appreciate more fully the various systems of teaching founded on the Apostolic Faith, and that by their coming into closer touch, the struggle against modern unbelief would be made easier.

About the means to accomplish this, I should have liked to consult with persons of standing and authority on the Catholic side. Although I knew that the Protestant Church, as such, could not enter into negotiations, since she possesses no universally acknowledged Teaching Power apart from each individual Protestant denomination; yet it seemed to me that the various organizations and sects could very well enter into a closer and especially a more friendly intercourse with the Catholic Church, provided they retained the fundamental truths of Christianity and the Sacrament of Baptism in a positive form.

If the long-established unity conferred by Baptism was possible, why could not the separating barrier fall also in less important matters; for instance: reciprocal attendance at sermons, reciprocal assistance in teaching and in the care of the poor? By such intercourse the linked communities would be considerably strengthened against Modernism and Liberalism; and this again would react beneficially on the Catholic congregations. Of course the first step must be to destroy

the caricature which in Protestant minds stands for the Catholic Church.

In order to come into closer touch with Catholic circles, I visited my Catholic relations and at their house I met some of their priests. They were very kind, but I noticed with astonishment a certain reserve about religious matters, though I was quite candid about my predilections for the Catholic Church. They neither stimulated nor encouraged me to join their Church; nay, they hardly even entered into my train of thought. This reserve rather vexed me and gave me the idea that they somehow were suspicious. I almost concluded that I had better not obtrude myself, and that I had better abandon the whole matter if I were not wanted. But on the other hand, I said to myself that it would be wrong to make the whole Church responsible for the behaviour of a few people whose discretion was perhaps quite justified, and that I ought not to recede before the first small obstacle. Meanwhile the thought of my conversion took shape more definitely.

Why had this thought been so far from my mind until now? I did not feel satisfied in the Protestant Church, nor by her teaching; I possessed the fundamental Christian Faith; I acknowledged the primacy of the Pope; I approved thoroughly of the worship of Saints and relics; and I had no essential objection to the seven Sacraments, Auricular Confession, and the doctrine of good works, according to the true Catholic conception. With many other Catholic doctrines I

agreed from the bottom of my heart, and since the Catholic doctrine as a whole had become Truth to me, I could no longer feel hemmed in through the restrictions put by the Church on scientific research. What then kept me from professing the Catholic Faith or at least from taking serious steps in that direction? The answer was; I did not believe in Transubstantiation; or, rather, my conception of the doctrine of Transubstantiation was such that I was unable to accept it. This, I felt, was the obstacle which separated me absolutely from the Catholic Church. Yet for all that, I had begun to distrust my own conception of Catholic dogmas, because it had been formed exclusively on the strength of Protestant information.

There was one point especially which made the doctrine of Transubstantiation appear utterly impossible to me, and I fancied that the Catholic Church must somehow have overlooked it. (This shows how little I understood the care with which, during nearly two thousand years, she had probed every question!) My stumbling-block was this; when Jesus instituted the Holy Supper, and (according to the Catholic teaching) performed for the first time the act of Transubstantiation, He Himself was sitting at the table, as a living man. How could He give to His disciples His flesh to eat which was not yet sacrificed, how could He give them His blood to drink which was not yet shed? I had read this argument in Bernhardt Weiss's "Life of Jesus," and it seemed reasonable to me. I put it to a young niece of mine, a strictly orthodox Catholic,

and her answer was so striking that I recognized that this point had not, after all, been overlooked, and that the Catholic Church was not baffled by what seemed, humanly speaking, an impossibility. When passing through Vienna I called on Professor Reinhold, the representative of Catholic Apologetics, intending in the first place to consult him about my ideas of closer friendship, between all the Christian Churches, and also to be enlightened concerning many points of Catholic doctrine. The Professor received me kindly, but with a disconcerting reserve; no response to my religious questions, not a word to strengthen or encourage me. I did not know what to think; and would again have been tempted to lose courage altogether, had it not dawned upon me that it was not to his interest nor to that of the Catholic Church, but to my own that I should find the truth. Why should the Professor assist me, considering that I had sufficient ways and means to find the right path myself? In this aloofness on the Professor's part, a great trust and an absolute confidence in the victory of Truth seemed to be expressed.

After my return home I commenced to study Catholic works, amongst others the great "History of the Councils," by Bishop Hefele which helped me a step forward, but not over the real obstacle—the Sacrament of the Altar. It was the reading of Moehler's "Symbolism"[1] which brought me to that final decision, which was

[1] "Symbolism, or Exposition of the Doctrinal Differences between Catholics and Protestants as evidenced by their Symbolic Writings,"

bound to come sooner or later. This book had been recommended to me by a Catholic relative. My letter of acknowledgment to her, in which I hinted at the approaching change within me, remained unanswered. Now I went my own way without communicating with anyone.

Moehler's "Symbolism" solved my last doubts, and in a quite unexpected way. Up to now the utmost which I thought possible to attain, concerning the Sacrament of the Altar, was a compromise, viz.: an acknowledgment of the doctrine of Transubstantiation for the sake of the irrefutable arguments of the Catholic Church, and of my affection for her. In the same way as two persons, making a contract, will both agree about a contested point by interpreting it each to himself in a slightly different way, just so I might reserve to myself a special interpretation. Or else I had thought I might possibly, confessing my inability to solve the question by myself, accept with obedience the interpretation of the Church, because I believed in her dogmatic authority, and because I did not wish to let my conversion be frustrated through this single difficulty.

After I had read Moehler's "Symbolism," all such thoughts disappeared. The whole sublimity and profoundness, the whole central significance of the doctrine, became at once clear, so soon as I had grasped its true

by John Adam Moehler, D.D. Translated from the German by James Burton Robertson. Published by Gibbings & Co., 18 Bury Street, London, W.C. [Ed.]

meaning by an authoritative explanation. Now I knew that here was the pivot and the soul of the Catholic Faith; here the pivot and the soul of Christianity. *Now I knew and believed the mystical (mysterious) miracle of the Holy Eucharist.* This was not a doctrine, like other doctrines, to be accepted merely out of obedience or perhaps even with mental reservation. No; he who denies this doctrine, or agrees only half-heartedly with it, is Protestant; he who accepts it by faith can no longer keep aloof from the Catholic Church without committing a grave sin. I accepted the doctrine and therefore I was a Catholic at heart though I still required much instruction before I fully understood the miracle and its consequences.

I also studied during this time some Catholic books of instruction. I examined the Catechism, article by article, to see whether there were still any doctrines about which I had difficulties. But everything now was entirely congenial to me. One sentence aroused my special interest; it was this: "Heterodox by his own fault (therefore excluded from salvation) is he who knows the Catholic Church, and, being convinced of her truth, does not join her". This sentence appeared to me perfectly correct, and, indeed, a necessary and essential part of the Catholic Faith. I saw that unless the Church possesses this doctrine, she could not claim to be the only true Church of Jesus Christ. It is impossible that our Lord should have founded a Church which may or may not be joined, just as one pleases. He desired all believers to be gathered together in her;

therefore it became every believer's duty to join her under penalty of deadly sin. Thus to my general faith in the Truth of the Catholic Church was henceforth added my belief in the Truth of the above doctrine.

In consequence of this conviction it became imperative on me to submit myself to the Catholic Church without delay. My faith was too steadfast, my will-power too strong, my social position too well assured to leave any excuse for further delay. After a slight wavering—very slight considering the important consequences of my decision—I went to the Catholic Parish Priest of our town, and putting my case before him, asked him what I should now do.

Thus I placed myself under the authority of the Church who had now to decide what further steps should be taken for my conversion. Even this Priest did not at first spur me on; he rather bridled my zeal and cooled me down. He wanted me to ponder and examine again what I had already pondered and examined for so long. He gave me, however, some Catholic books of apologetics which led me deeper into the nature of Catholic belief, and, however critically I read them, furnished me with many weapons against the enemies of the Church. I became more and more convinced that I had found the Truth, and my modesty grew in proportion. My mind had harboured up to now the characteristically Protestant thought that I, from my superior mental standpoint, was going to probe the Catholic Church, that I was going to pass an infallible judgment on her truth or

untruth, and this in spite of my being ready to acknowledge the truth in her. But now I became more and more conscious of the fact that it was the Church who had a right to pass judgment on me, that I had to bow to her opinion, that she immeasurably surpassed me in wisdom. Many details, which I was inclined to criticize, demonstrated this to me, for in every instance I recognized that it was my understanding that was at fault, and that what appeared to me as an imperfection was rooted in the deepest Truth. In this way I was gradually brought to the real Catholic standpoint, to accept the doctrines immediately as Truth, because they proceeded from the Church, and then to endeavour to understand them thoroughly, and to reap from them the fullest possible harvest of Truth. Formerly, with regard to Protestant doctrines, I always retained my independence and the sovereignty of my judgment. Why should I not have had my own opinion, when every denomination and every theologian had an individual opinion? How different with the Catholic Church! Before her sublime, never varying wisdom, as it is proclaimed by every simple priest, I bowed my knees in humility. Compared to her experience of two thousand years my ephemeral knowledge was a mere nothing.

The preliminary conversations with my adviser, who was a priest of sincere piety and extensive theological knowledge, developed into regular instruction lasting with many interruptions, from December to the spring.

Somehow it became known that I was preparing

for conversion, and many were the attempts from Protestant clergymen and relatives to dissuade me; they believed it to be their duty to do so. But their efforts were in vain and only distressed me; it even seemed to me that serious misunderstandings might arise, and I thanked God when at last the day of my submission was fixed for 6 March, 1909.

Not till then did I write to my Catholic relations telling them what I was going to do and asking for their intercessory prayers.

Now it became known to me that the cause of their former reserve had by no means been indifference, for they were simply overjoyed, and explained to me the reason of their previous conduct. They had not believed me capable of the decisive step, the real going-over, and had therefore been afraid that by telling me about their faith and by increasing my insight, they might be putting a grave responsibility upon me and yet not accomplish anything.

This was a point of view which seemed very kind-hearted, but I could not quite approve of it. I answered that in my opinion one ought to assist everyone who longed for help, whatever the consequences might be. Whether I was right in this, I will not decide—anyhow not for every case. After all, had I really seriously longed for help? There is another, more effective kind of assistance, which is not liable to cause disappointment, and that is intercession. I know now that a large measure of this had been offered up for me.

The act of being received into the Church together with my first Communion created changes in me which caused me surprise. Until then, I had considered the act of reception as just the last formality by which the rights of a Catholic were conferred and the corresponding duties laid upon me. And about the Holy Communion I had had, apart from the dogmatic differences, a similar conception as about the Protestant Holy Supper. I believed the blessing would be proportionate to the fervour of devotion, or that the fervent devotion, stimulated by the sacred act, would exert a hallowing influence and therewith a distinctive blessing on the inner life. In reality, however, it was an entirely different matter. A will to believe, and devotion, were needful of course, but the effect—the grace received in return—was stupendous and beyond expression. The mystical power which went forth from both these sacred acts, chiefly from the Holy Communion, revolutionized my innermost nature, and my soul was lifted to a pinnacle of bliss which until then it had never known, nor been able to understand.

Now at last I comprehended the power of the Catholic Church over men of every class, every profession, every degree of education. She has a gift to bestow which nought on earth can equal; a gift, independent of the measure of understanding, of the mood of the moment, or of the imagination; a gift which can benefit every believer in the same way, a bodily-spiritual gift, sanctifying the body by filling the

soul with heavenly light. Here was none of the deficiency which I felt in the Protestant Church where reflection ruled. Jesus had in the highest degree been mindful of human circumstances. He offered Himself for food and conferred on the Communicant in the actual consciousness of bliss the assurance of faith, and the pledge of Christian Truth.

What a wonderful acquisition was this for me ! I had certainly felt a great and true happiness formerly at that time when I first accepted with a firm conviction the fundamental Christian Truths. But that happiness was soon dimmed, on the one hand by many disappointments, on the other hand by the knowledge that this happiness was almost unattainable for the majority of mankind ; it required too much reflection. My present happiness was perfect. I felt that even the most simple soul could attain to the highest bliss and receive the full assurance of faith ; for it is not a question of reflection, but of palpable manifest realities. And so I was now (and only now), by my reception into the Church and by my first Holy Communion, a real and true Catholic. The mystery had disclosed itself to me.

Looking back over this my inner development, I should like to draw attention to one point. I have been practically free from the inner conflicts which are supposed to be inseparable from such changes. I progressed quietly and steadily, sometimes fast, sometimes slowly. My aim was the Truth, and after I had

found this in Jesus Christ, my aim was Jesus Christ. To come as close to Him as possible, was my longing, even unto the full union in the Holy Sacrament of the Altar. Human organizations could not hinder me. When my path demanded it, I crossed their boundaries without hesitation in order to be firmly encompassed by the Church of Christ, an organization of superhuman divine origin.

My confirmation vow to the Protestant Church, as a youth, could not trouble my conscience, because that Church teaches that a vow is not binding if it is contrary to personal faith, and innermost conviction. Without this doctrine, Luther's activity would evidently not have been justified, even from the Protestant standpoint.

Furthermore, a Church has only a right to exist in so far as it is a means to bring men nearer to Christ. If therefore anyone becomes convinced that his Church holds him back from Christ, he ought to leave it. Now this conviction was so intensely vivid within me, that if I had not actually joined the Catholic Church, I would have considered myself inevitably and finally severed from Christ, and to have lost salvation. Therefore I was compelled to become a Catholic ; there was no choice. And had the Catholic doctrine as a whole been explained to me, just once, twenty or thirty years ago, I believe I should have come then immediately into the grip of the same compelling force to which I have had to yield now.

I would rather not say much about certain remark-

able experiences which I had to bear at the time of my conversion; many people thought much worse of me in consequence of it, than if I had become a liberal Protestant or free-thinker or atheist or God knows what. I recognized that so-called toleration embraces almost anything, except the Truth, before which it halts. All the more joyfully then I hailed this Truth which just through persecution receives its seal of ratification.

CHAPTER II.

THE ROCK ON WHICH THE CATHOLIC CHURCH IS BUILT.

It must have appeared very strange to many that it was just the doctrine of Infallibility which led me towards the Catholic Church—this doctrine which as a rule has the opposite effect. No dogma has met stronger opposition or fiercer derision than has this. "A mortal man," people say, "will ascribe to himself an unerring judgment, though only in church matters! A man like ourselves wishes to override all laws of reason according to his pleasure, to upset dictatorially the best grounded opinions, to force other minds mentally superior to his own to accept his views. How is it possible that so many millions believe anything so foolish? But no," they comfort themselves, "they do not really believe it; they acquiesce outwardly, at least the educated people, in order to avoid a new schism. But the uneducated masses have been caught in the snares of the Romish priest, they are now quite under his rule." How is it that I found just this peculiar doctrine to my taste and allowed it to have conclusive influence on my inner development?

The riddle is solved if we consider what position the papacy really occupies in the Church and what the doctrine of Infallibility truly means. We shall see that, properly understood, it is a very sound and necessary doctrine, which has its final root in Jesus Christ.

The Lord chose twelve Apostles to found His Church, but never did He deign to establish rank among them, though He was several times asked to do so. In the hereafter there was to be a social order, but the manner of that was left to the Heavenly Father. And yet Peter acquired a leading position. Yet he received very special astounding promises which in no wise can be denied or explained away. The whole scholarly knowledge of Protestantism has failed to dislodge the fact of this unique position in spite of its great interest to do so. The texts in question are unassailable.

Peter stands, wherever he appears with other disciples, always in the first place, speaks for the others, is the first to take the decisive steps. He with his brother is the first to enter the discipleship of the Lord. He makes the great profession at Cæsarea Philippi; "Thou art the Christ, the Son of the living God". He as the first, accepts with faith the Eucharistic miracle, the promise of Jesus to give His flesh to eat, His blood to drink. He shows his burning love by following the Master on to the water of the lake, by trying to defend Him with the sword against the soldiers. Even in his greatest sin—the denial—this love was the moving cause. He wanted to remain near Jesus and therefore denied his relationship with Him. After the

resurrection he was the first to step into the empty grave.

This unique position was granted to Peter by Jesus, though not in the shape of an immediate appointment, but in the form of a prophecy.

Immediately at his call to the discipleship he receives the name Kephas, Peter, Rock—which shows for what kind of position the Lord considered him fit and had marked him out. When Jesus promised to the disciples the judgeships in heaven He declared that He had specially prayed for Peter that his faith should not fail. He gave him the special charge: When you have become converted—a reference to his denial—strengthen thy brethren, that is, confirm them in the faith which will be confirmed to you in consequence of My prayer. When Peter opposed the idea of the suffering and dying of Jesus, which He prophesied, the Lord felt it as a specially weighty and satanic temptation, coming, as it did, from His favoured disciple.

Moreover we find in Matthew (not in Mark, which Gospel was written under Peter's auspices) the great prophecy out of which the Roman Primacy was to grow.

Peter proclaims the fundamental dogma of the Christian Church: "Thou art Christ the Son of the Living God". And Jesus makes thereupon the declaration: "*Blessed art thou Simon Barjona; for flesh and blood has not revealed this unto you but My Father in the Heavens*". Jesus thus confirms this dogma as being a revelation given by God directly to Peter. And at once He draws the necessary conclusion: to

him, whom the Heavenly Father has deemed worthy of such revelation, to him is also due an extraordinary position, an extraordinary power: "And I say also unto thee," the Lord says, "that thou art Peter, and upon this rock I will build My Church, and the gates of Hades shall not prevail against her. And I will give unto thee the keys of the Kingdom of Heaven and whatsoever thou shalt bind on earth, shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall be loosed in Heaven." Peter therefore, as the one favoured by God the Father with the supreme revelation, is appointed as keeper of this revelation, as protector of the faith resting on that revelation, as fundamental pillar of the Church by which all the wavering, all the erring, are to find their support; he receives the prophecy that the Church is not doomed to death, and will therefore be eternal; he receives the keys, the administration of the heavenly kingdom, that is God's Kingdom on earth, in which everything is measured with the measure of Faith. To him is transmitted the power to bind and to loose—the judicial power. Surely a prodigious announcement! How powerfully it must have moved Peter the simple fisherman, Peter the disciple, convinced as he was of the divinity of Jesus and of the unconditional truth of His words; how indelibly must they have been stamped into his soul!

To all this was added, after the resurrection, the call to the office of chief shepherd; he was the first of all the Apostles to whom Jesus appeared, and by

Protestant scholars the best reasons are advanced for the probability that already on this occasion Jesus put the thrice repeated conscience-searching questions to Peter, whether he loved Him, and then gave him the commission: "feed My lambs, My sheep". If that is so, it would have been the first action of the glorified Christ, to give to the Church now about to be founded, a Head. However this may be, whether it happened at that moment or at a later one, it certainly did happen and *certainly Peter has been foreordained, without any limitation, to be the leader of Christianity.*

Now these prophecies and commands must not be understood as if the Lord had wished to confer on Peter certain rights of authority which he was to exercise at once over his brethren. That would have been very dangerous because in some respects the words of Jesus might have been understood to have various meanings. Nothing worse could have happened to the newly springing growth of Christianity, than that one Apostle should have assumed priority, and that in consequence a quarrel should have arisen. The religion of Love had to bring forth nothing but love and concord. Therefore for the present, complete equality[1] amongst the Apostles had to be preserved, each one had to endeavour to serve the community and the brethren. This, however, did not hinder, that one accomplished more than another, and that Peter justified the high expectations of Jesus. What a power-

[1] That is, as regards explicit and formulated hierarchical organization, cf. p. 41 [Ed.].

ful stimulus it was for him, that the Lord had spoken such words over him! What fervent, holy zeal must have filled his mind, not a desire to obtain rights, but to fulfil duties, to give in work and suffering the most glorious example. Those words remained a treasure, which he guarded in his innermost soul, a spring from which flowed a continuous stream of power. They were a seed planted by Jesus, out of which at the right time, when Christendom had need of it, a wondrous tree would rise. We must look with amazement and adoration on the wisdom and foresight of the Redeemer, Who from the first moment chose and, one may say, created that rock, on which He desired to found His Church, Who at once provided for the most pressing requirements of a future, world-embracing Kingdom of God. Possibly the Church might have constituted herself without it, and might have endured a long time without it, but she would have remained exposed to the fate of all human organizations, to gradual decay. But now she stood grounded for eternity as a true work of God.

Peter has justified the expectations of Jesus in the highest degree. Without claiming any prerogative (which, however, was accorded to him), united to the brethren in perfect love, he has shone before them in energetic activity for the welfare of the Church, whose foundation-stones he chiefly laid. The Acts of the Apostles, though written by a friend of Paul, are full of the works of Peter. Together with the other Apostles he proved himself to be the rock

of Faith, the shepherd of the Christian flock, to be the administrator of God's realm on earth. It is fighting against windmills, if one tries to prove that the papal Primacy was not exercised nor claimed by him in the same form and degree as his successors derived it from him. Of course it was not. There was no need, for all were one in the faith; the first original Christian community, as well as all new ones, were established and conducted in the same spirit of Christ. Differences of opinion, even the important one concerning the admittance of the heathen, found speedy settlement by personal meetings. There was need for energetic co-operation, but not for the prominent exercise of Peter's personal leadership. There was not as yet much opportunity or reason for him to perform his highest task, but Christ's mandate to him remained in force all the same. If the brethren became weak, he had to strengthen them; if the sheep went astray, he had to lead and feed them. The final responsibility rested on his shoulders; and that consciousness can never have left him. At the same time it was not at all essential that he should in every case find the truth himself. Concerning the question of the proselytes from heathenism Paul made him change his opinion. But yet it was for Peter to see that this opinion was acted upon when the necessity arose.

The Apostles had received their apostolic office only for their own persons. Expressed in a modern way, they formed the constituent assembly of the Christian State. They were the foundation of the Church.

After their death the office disappeared. But the duties and powers conferred on them, which were so indispensable to the life of the Church, passed on to those men appointed by them for the leadership of the various Christian communities by an explicit solemn act of transmission. Peter had established his seat in Rome in the centre of the heathen Empire.[1] Therefore his special duties and rights, the sublime prophecies which had been vouchsafed to him, fell to the occupants of this advanced outpost. Jesus' prophecies would have lacked all value, if they had referred only to the person of Peter, who least of all came into the position of realizing them. Whether the Primacy was acknowledged by the other communities or not, did not matter.[2]

[1] Professor Harnack remarked in the course of his oration on the occasion of the German Emperor's birthday in 1907: "it is a well-attested fact that Peter resided in Rome and died there" [Ed.].

[2] Dr. Reinhold, the eminent Professor of Apologetics in Vienna, writes in his pamphlet: "What does Ruville's conversion teach us?" published as a reply to Pastor Meinhof's criticism of Ruville's conversion, page 18 (see also Editor's Preface, page xii): "Ruville refers here only to the question of Peter's *rights* to the Primacy; not to *actual facts*. The Catholic Church is in possession of *records* which prove the recognition of the Roman Primacy by the first successors of Peter. And not only this, but the New Testament records the fact of the acknowledgment of Peter's Primacy on the so-called 'Apostles' Council' (Acts xv.), where Peter (to use modern phraseology) not only 'proposes' with authority the subject of the discussion, but also brings

It was sufficient that the tradition was kept intact in the Roman Church, in the Roman Bishopric. And that has actually been the case. The Roman Bishops considered themselves as the representatives of Christ, as those who bore the responsibility for the Faith and Unity of the Churches dispersed over the world. And now it was only natural that in controversies concerning faith the parties should remember the seat which could boast such special promises, and was therefore ordained to officiate as arbitrator. When the Faith was in danger it was here that it always sought and recovered its strength, and every instance of Rome giving a decision and giving it satisfactorily, advanced and confirmed its authority in Christendom, and was a stone for the building up of the papal Primacy. The seed sown by Jesus sprang up. His promises were being fulfilled because faith in Him and His words lived in Christendom, because the need for their fulfilment was becoming apparent, and because the Holy Spirit assisted the Roman Bishops verily in a specific

about its decision in a definite direction, which James seconds in its full contents; the whole Council then resolves upon accepting Peter's ruling.

The fact that Paul, in order to receive his instructions, goes to Jerusalem—then the seat of the Head of the Church—implies the acknowledgment of Peter's Primacy. Further, according to Galatians I. 18, Paul comes expressly to Peter in Jerusalem, in order to be introduced to him and (according to Galatians II. 9) to obtain from Peter and the other two Apostolic 'Pillars,' James and John, the Church's confirmation of his extraordinary call to the Apostolate" [Ed.].

degree. How else can it be explained that just these Bishops always selected the right thing in the medley of opinions, solved every question in such a way as alone guaranteed the identical continuance of the Church?

In consequence of this the papal Legates already occupied the first place at the Council of Nicea, the first ecumenical gathering; also the great Arian controversy was in the end decided in favour of the orthodox opinion by the weight thrown into the scales by Rome; Rome remained the point of crystallization, where in the constantly recurring Christological questions the true adherents of the apostolic teaching concentrated, drawing towards themselves more and more sympathizers until the power of the opponents was broken. It was a slow process, as the Church in Rome had only spiritual forces to put forward, whilst often enough the whole secular power of the Christianized Empire was arrayed on the opposite side. For the Papacy it was a fortunate dispensation that the Empire had no longer its only seat in the old capital. It was thus easier for the Papacy to preserve its independence, whilst the other Patriarchates, especially that of Constantinople, fell into many errors under the pressure of their respective Governments.

I have acquired this conception of the position of Peter and his successors, during the first centuries, from historical works. The reality may have been different here and there, researches may produce ever new evidence, *yet this much will surely never be disproved: the promise of Jesus to His first Apostle, the succes-*

sional connexion between him and the Roman Bishops, the transmission of the Primacy, and the divine teaching Authority in the Roman Church. And this is perfectly sufficient to justify the claims of the Roman See as they are upheld and enforced to this day. It was the task of the Popes to defend Christian Faith, Christian liberty, and Christian culture against external and internal enemies, particularly against any encroachment by the power of the State. It was the Papacy's inalienable right to employ adequate spiritual means, especially as regards the welding together more closely of the single churches under its leadership. How far it was right to go, depended on the circumstances and conditions of the world. Though mistakes and errors, and even serious moral misdeeds, can be brought home to some Popes, that makes no difference. The personal faultlessness and sinlessness of her leaders has never been asserted by the Church. Often, especially in times of imperfect election methods, there have come to the headship men whose conduct of life corresponded little with Christian ideals. But it is just in such cases that the power of the tradition has proved the strength of its influence. Even such Popes as these could not disown the idea of their office ; even these upheld the right doctrines of faith and morals, so that the Church sustained no lasting injury. Moreover it must be remembered that historical opinions require many an adjustment, that they frequently orginate from people who opposed the Church with animosity or who were without under-

standing in religious matters. It is advisable to distrust strongly their statements and rather to consult the sources oneself. It is quite impossible to judge ecclesiastical personalities fairly without being religiously minded oneself. Scholars who are not, generally substitute for the fine, deep motives which they can neither find nor understand, selfish and immoral ones, so that a caricature of the personalities in question is often the result. The accessibility of the Archives gives no security against erroneous conceptions. Everything depends in the highest degree on their being used by men who have understanding and impartiality.

I do not intend to explain here the causes which led to the considerable increase of papal power, to the supreme world-position of the Roman See in the Middle Ages. I will only point out that the national churches required some firm position against the frequently very inconsiderate rulers, ever ready for contention, and that they could only maintain such position if they found some strong point of support outside their own States, where the spiritual and moral forces of Christendom were concentrated for the purpose of defence in all directions. The Papacy, with its picked army of the religious orders, provided this support, and thereby acquired, apart from its ecclesiastical, also a great political importance; the beneficent influence of this position of the Papacy, in spite of many excesses, is generally far too little appreciated.

A deplorable secularization of the Church, a rank

growth of abuses towards the end of the Middle Ages, cannot be denied; just as little as can a contemporary demoralization of the nations. The protracted schism of the Papacy being chiefly to blame for it, the necessary movement of reform was mainly directed against the Ecclesiastical powers. But instead of combining with the supreme religious authorities to combat the widespread evils, the leaders of the movement incited a constitutional quarrel between Pope and Council which absorbed the best energy and temporarily caused a fresh schism. It was *imperative* that the Papacy should win, or else the One United Church would have fallen apart into independent National Churches or would have adopted republican forms—and it *was* victorious. It strained every nerve to maintain its historical position, as it had a perfect right to do. It could not retreat before external or internal foes, it could not be pushed into a secondary place, without surrendering itself. To yield would not only have been wrong in view of the consequences, but it was actually impossible for the Papacy to do so, since its innermost nature must be adverse to such a course. It was, and is, out of the question that the rock of the Church can give way, that Jesus' word can remain unfulfilled. It is imaginable that the Holy Father at some time or other may resolve to remodel the legal and diocesan conditions on the footing of the first centuries, and thus to content himself with a smaller sphere of action. He would, however, not be able to do so unless he considered the state of the Church to be par-

ticularly healthy and secure. But to allow subordinates and opponents to wrest spiritual rights from him will never enter his mind, because such attempts would show that the Church is not at all in a secure and healthy condition, but in great danger, and that therefore it would on the contrary be advisable to erect new outworks, and to concentrate the religious forces still more in the Papacy. So it was done in the Council of Florence, the continuation of that of Basle. It will always be found that, whenever the papal supremacy is endangered, the enemies of the Church—the infidels and apostates—take unconditionally the part of the Papacy's enemies, whilst in a harmless constitutional controversy the outcome ought to be a matter of indifference to them. It is because they are more sharp-sighted than many faithful Christians, and recognize that a weakening of the central power means a weakening of the Church, and the beginning of her destruction.

The word of Jesus concerning the rock on which He was going to build His Church was not a figure of speech, but the full truth, universally verified. How often has the hardness of this rock been demonstrated to the astonished world, when it was thought that only yielding could save the existence of the Roman See! Just at such moments it has shown no weakness, but in confidence on God's help has quietly risked its very existence, at the same time fighting briskly with such weapons as its position and the conditions of the world made possible.

Such a severe trial was the religious revolution of the sixteenth century, by which a number of countries were lost to the old Church. It was brought about by a combining of wholesome endeavours for Church reform with revolutionary ideas in the sphere of religion and politics. Noble motives became subservient to lower ones because the leading men left the Church, and yet the sorely-needed improvement could only be accomplished effectively from within. It is not right to say that the Church of those times was unable to renew herself out of her own strength. Though she was overgrown with evils, the edifice of her doctrine remained intact. Going forth from her, holy, God-inspired men might well have been able, as in other periods of decline, to arouse penitence, to reanimate the Faith and to arrest decay. The beginnings had already been made. But as the movement aimed at removing dogmas, at instituting at will new ones in their place, at overthrowing the fundamental pillars and inserting fragile rods in their place, the controlling powers had to ward off all such attempts with intensest energy. The rock of the Church asserted itself in fullest measure. Round it the faithful gathered, upon it the endangered institutions found a hold and a support. In the first place the task was to preserve what remained, and then to strengthen the edifice by real improvement, too long delayed.

Terrible times were brought on by the unscrupulous attacks of the innovators, times in which Germany suffered most cruelly. Violence was answered by

violence, which on both sides was inexcusable in its cruelty and only to be explained by the barbarous, uncivilized state of humanity at that time. The Church, however, issued from the confusion full of vitality. What she had lost in extension she had won in inner consolidation. The structure of her doctrine stood clearly defined. The Tridentine Creed had bolted the door against all craving for innovation which had penetrated even into the highest ecclesiastical circles with disintegrating effect, and which had greatly favoured the revolution. The Papacy was now more than ever acknowledged as the centre and leading power in the Church. A new, devoted and self-sacrificing body-guard was at its disposal in the Society of Jesus.

What would have happened if the Papacy and the Church had consented to negotiate with their opponents? A washed-out Christianity without marrow or strength, a ruined structure open to all the winds of ephemeral opinions! The danger of destruction, for once happily overcome, would soon have reappeared, to be dispelled by new sacrifices, and so on, until as much of Christianity would have remained as is left in the liberal Protestantism of to-day, i.e. a bodiless idea, which, for the masses of the people, is equivalent to heathenism. That the Protestant Churches have so far retained a real religious substance is due to the secure position of the Catholic Church on which they can fall back. Their orthodox teaching, in so far as it concerns the people and not only the theologians,

is to-day almost entirely Catholic. They have developed towards Catholicism in order to escape the otherwise inevitable dissolution into nothing, though they avoid all those too "objectionable" doctrines, i.e. those which are distasteful to the unbelievers.

Neither must any think that there is an intermediate link between faith and unbelief, that Christianity and Heathenism can meet on a common platform. One excludes the other. *He who turns away from the Church is at once claimed by her enemies, the heathen, in spite of any resistance he may offer.* Free-thinking clings to orthodox Protestantism as to an intimate companion, be it repudiated ever so vehemently. Both are arrayed in battle against the Church and her Head in Rome. As soon as the Orthodox Protestants try to erect a dividing wall, they are at once accused by the Free-thinkers of Catholicizing tendencies, and of treason, and before such reproof they retreat. They will not sacrifice the Protestant principle of liberty though they take their stand on a definite doctrine. It is a case of incompleteness, obscurity, and contradictions right through.

Since the eighteenth century, but chiefly in the nineteenth century, scientific Bible-research took a great stride forward, conducted by new methods. New means of study were acquired, many new sources were opened, by which the records of Christianity could be submitted to re-examination. On the Protestant side, scholars began to investigate without any pre-supposition, not only in the sense of avoiding unjustified pre-

judice in favour of certain results, but also in the sense that the most important source of information—the Church—with her very reliable traditions, was, if not entirely put aside, yet indecorously neglected.

The lust of power on the part of the Catholic priesthood (a notion conceived by Protestants during the struggles with the Church), was brought forward as the motive with which to explain the development of the Church towards Catholicism, and so they avoided having to acknowledge that the beginning of Catholic principles existed in the time of Christ and the Apostles. In other words, the Catholic Clergy were described in the Protestant camp as greedy for power, because they had dared to offer resistance to the advance of Protestantism and had encouraged the Catholic people to do the same, and because the Pope had unconditionally adhered to his rights of Primacy. This opinion about the priesthood of our present day, this hostile opinion was applied to the past, right up to Apostolic times. Now it was said: "The priests wanted to make themselves masters in the second and third centuries; the Roman Bishop wanted to make himself at that time Head of the Church; therefore the pure simple doctrines and institutions of the Gospels were remodelled according to ultramontane design. We see therefore no reason why we should infer from these doctrines and institutions of later times the corresponding intentions and commands of Christ and the Apostles, or make use of these doctrines and institutions in interpreting the Biblical Scriptures." Out of this

argument with its arbitrary premises, grew up an apparently unbiassed, in reality a most partial, one-sided method of research, which deliberately aimed at destroying the connexion between the Apostolic and the later Christian Church, in order to be able to link the Protestant Communities immediately with the oldest organizations.

To these endeavours was added the destructive work of Rationalists and Modernists, who wished to remove everything supernatural from the Christian teaching and the history of salvation, and who in this sense violated the sources. Quite unobserved they had inserted a dogma—that of the impossibility of miracles—into their arguments, and now had a free hand to upset every foundation of Christianity under the cloak of strict scientific methods. The majority of the educated people without " prejudice " (i.e. without religion), felt constrained to applaud these " most scholarly " investigations. They now felt superior to the " childish conceptions " of the people and freed from uncomfortable moral precepts, such as the Church loved to set up.

The Church herself had no need to feel concerned about the endeavours of Science. She felt perfectly assured of the divinity of her origin, and the truth of her foundations. She knew that her doctrines and her institutions had sprung not from the ambitions of the priests, but from the commands of Christ and the inspirations of the Holy Spirit, that the connexion with the past had always been most strictly kept. She knew that miracles of the highest order had

accompanied the history of her birth, that miracles still took place in her and through her. False and dishonest research-work was sure to prove itself as such in the end; honest research could not harm the Truth. It could re-shape and improve many historical facts, teachings and conceptions of secondary importance; but the chief object, the acknowledged and established edifice of doctrine would remain untouched thereby, and would rather become more and more confirmed.

But was it possible to instil this assurance into every believer? *Was it not conceivable that the modernistic thoughts had penetrated deeply into the Church,* and that the great majority became dazzled by the scientific cloak of the new doctrines and believed them? It might happen that, as in the period of the Church's division, a call would be made for concessions to the new thought, that clergy and laity would clamour for the softening down and the more convenient expounding of the dogmas, so that they could face Science. How weak and yielding were the Protestant Churches! Was the Catholic Church so absolutely safe against attacks of weakness? If once such so-called liberal ideas gained ground, it became impossible to foresee how far the movement might spread. A whole council might be carried away to take dangerous steps, for just as single bishops sometimes strayed into wrong paths, so a majority might choose the wrong road. And though a council could decide nothing without the Pope, yet even to omit definitions of Faith was under certain circumstances most dangerous.

It became necessary then that the ecclesiastical powers should take a very energetic step against the whole current of thought, hostile to authority and hostile to faith, which had affected the civilized nations since the French Revolution, and which the later revolutionary disturbances stirred up again, which also appeared in the whole drift of Theology as has been just explained. It was imperative that something should be done to demonstrate the Church's absolute independence from such influences, and at the same time, to put up a strong barrier against them. Such a salutary act, however, could only be achieved by the successor of Peter, the bearer of the divine promises. It was needful that the Rock of the Church should come into evidence once again.

In the year 1854 Pius IX had already shown the firmness of his mind when, in accordance with his conviction, he proclaimed the Dogma of the Immaculate Conception of Mary. By the Encyclical and the Syllabus of 1864 he declared in clear words his opinion about the whole new tendencies of the times and their teachings. But the chief stroke fell in the Vatican Council of 1869-70 with the dogmatic definition of the Papal Infallibility.

The Roman Bishops have never doubted that the divine promise vouchsafed to them made them secure against errors in matters of faith, not in the sense that they could never have wrong thoughts or conceptions, or that they were incapable of mistaken verbal or written statements, but in the sense that in

decisive moments, when the vital interests and the unity of the Church were at stake, they were, with the assistance of all suitable human and spiritual means, capable of finding the unassailable truth. They were firmly convinced that in such cases and by using such methods, the assistance of the Holy Spirit could not fail them, that Christ would make His Word true. This conviction gave to the Church the support which she required. Controversies might be raised and discussed by word and book, stirring the whole Church, and might make synods and councils necessary, all without the necessity for the Pope to give an independent opinion. The dissension was under such circumstances adjusted by the ordinary measures. But if all means were exhausted, when a lasting schism threatened the Church, or when Christendom quite evidently was straying on a wrong path, then the Truth found her stronghold in the Roman See, then the Pontiff assigned the victory to those who were in harmony with the Church's traditions.

This authoritative position of the Papacy has always been in existence and remained so, whether it was acknowledged or not. It was the demand of reason, the gift of Christ, a fact of history. It could not be otherwise. *If the Church was to be built on a rock then her fundamental Truths could not rest on the fleeting sands of mere conciliar majorities.*

There had, however, been no dogmatic affirmation of all this, and that was a serious defect. In quiet periods or in times when external and internal enemies

endeavoured to destroy the established dogmas in a violent manner, it might perhaps be dispensed with. In such times all who wished to remain Christian and Catholic stood firmly together to protect the existing doctrine. Whoever denied it, was no more a member of the Church and had no voice. But if, as in the nineteenth century, the danger was, that the dogmas might in the name of a false Science be disintegrated by subtle explanations, and that the whole doctrinal edifice might be undermined, then it became imperative to ensure to the Office, whose duty it was to ward off such attacks, its full teaching authority; then the established right had to be brought to full recognition. For the first time the unquestionable necessity arose for defining the Infallibility of the Pope as a Dogma.

That was a very difficult task; because Christendom, (and especially the higher clergy) was by no means permeated with the conviction of its necessity. To awaken gradually the understanding for the Dogma was not feasible. Too much time would have been lost and all kinds of opposition stirred up, because naturally all secret and open enemies of the Church, all friends of modern Science, all the "enlightened" people within and without the Church's borders, all champions of episcopal liberty—in short, all centrifugal elements—would have rebelled against it, and endeavoured to frustrate the intention. It was necessary to guard the secret as long as possible, *not* in order to surprise and violate the Council subsequently, but to ensure to it true liberty, i.e. to keep away from its members all

worldly, and all non-ecclesiastical influence. They were to be enabled to treat the question among themselves and with the Pope according to purely ecclesiastical principles. The Truth would then be victorious.

This course was attempted, but not quite accomplished. The plans were divulged prematurely and thus a party of opposition was able to develop.

It is very instructive to observe how all adversaries of the Pope, of the Church, and of Christianity—especially the whole liberal Press—pleaded with enthusiasm in favour of the dissatisfied bishops. That alone shows on which side lay the genuine Christian Truth. None of those elements would have pleaded in favour of Truth. But to destroy it by a possible deep cleft in the Church, by a strengthening of the shortsighted, centrifugal party—that was to their interest. The tyranny of the Pope was what they professed to oppose, the Christian Faith was what they meant.

I do not feel called upon to give an opinion about the behaviour of the Pope and the bishops at the Council. That would require very careful examination, but I do consider as being very much out of place those statements from the Protestant camp which wish to judge the Church Assembly on the same lines as secular Parliaments, describing all arrangements for dignity and unity as coercion of the members. The great majority *was* inclined to acknowledge the Dogma, and Pius IX, conscious that he alone, even without the Council, was entitled to proclaim new dogmas, was

firmly resolved to proclaim this one. Was he not justified to use all legal means for making the existing dissension appear as insignificant as possible, to avoid useless controversial speeches? The point was not to win a majority, to push the Dogma through, but to soften the sharpness of the contrast between minority and majority as far as lay in his power. That was in the interest of the endangered Church, who at the moment of such a bold step had to meet her innumerable adversaries with complete unity. Pope Pius IX and his assistants did not in the least act out of ambition or other selfish motives, such as the opponents believed and asserted to be a matter of course, but exclusively out of anxiety for the welfare of the Church, whose needs they, from their high watchtower, could judge so much better than any disaffected bishops. He who judges differently does not know the spirit which lives in Holy Church and most effectively in her centre, but judges only from his own secular experiences.

The Dogma was accepted unanimously, after the opponents, who remained firm, had left the Council. A kind of schism had taken place, but it could not last long. Gradually the grumblers became convinced that the step had after all been right and justified, that the new doctrine, which in truth was an old doctrine, had of necessity to be proclaimed just then. In their opposition they enjoyed the doubtful privilege of being praised by all enemies of the Church, which fact, I fancy, contributed largely to their change of opinion.

In complete unity and stability the Church could enter the stormy times of the "Kulturkampf".

Outside the Church people had the most grotesque conceptions of the Dogma of Infallibility. They thought the Pope could do with the doctrine of the Church whatever he pleased, create dogmas, and annul or alter dogmas, just as it suited his policy or as appeared convenient for other reasons. They thought he had been declared to be free from error in all his words and deeds, at least so far as religion was concerned. Many even fancied that sinlessness had been imputed to him. In consequence of these misconceptions a whole torrent of attacks, calumnies, and derision burst over the Curia for their courageous and truly pious act. Every Protestant schoolboy—I myself among them—felt himself far superior to the Pope and the bishops, who had committed such a folly.

Of course there is no question whatever of such absurd rights and qualities of the spiritual Head. The structure of the Church's doctrine had received its shape once for all, by the teachings of Christ and His Apostles. Never, never may that be disturbed. No Pope, no Council may take away or remove a stone thereof. So far, the Pope is tied unconditionally. But he is even further restricted. If doubts arise about some doctrine, and its correct meaning or purport, then the supreme judge is not the Pope, but Christ and the Apostles. Their opinion has to be searched out, and if it cannot be ascertained with full security, then the opinions of the Fathers, of the Councils, and

of former Popes. Only when the difficulty cannot be solved by means of all these sources, then the Pope's decision "ex cathedra" takes place, a decision which is made known as infallible, final and obligatory for the whole of Christendom. The proclamation of such a decision is prepared with the greatest possible care by consulting all those sources, and also the best informed persons; suitable prayers precede it, and only then, when every imaginable guarantee is given, the decision is proclaimed as a declaration of Faith brought about by the Holy Ghost. There is therefore no question of new truths, but only of authoritative elucidation of the old-established Truth. Even newly defined dogmas represent only universally binding explanations of certain hitherto doubtful points in the doctrine of the Church, final definitions of that which Christ and His Apostles have taught about it.

On all other occasions the Pope is just as fallible as every other Christian, and it has never been asserted by anyone in the Catholic Church that he is free from sin. In every Holy Mass which he reads, in every confession to which he submits himself, he confesses his own sins. If people would only discontinue the constant spying for papal statements and pronouncements which have been proved erroneous, and by which they try to disprove the Dogma of the Infallibility and the divine origin of the Papacy! They ought not to call every Papal bull, every judicial utterance, every personal opinion concerning doctrines a decision "ex cathedra". Decisions which really

claim infallibility are extremely rare, and every one of them is contained in the teaching of the Catechism. All others are open to criticism and have often been disputed by the most pious and scholarly Catholics without a thought on their part to throw a doubt on the Papacy and the Church. Often enough mistakes have been made, and, if one adds them all together out of two thousand years, there may be a good number. To judge the Papacy and the Church simply by their light, is about the same as to prove the valuelessness of the motor-car by putting together all motor accidents.

The highest gratitude from Christendom and the whole of humanity is, next to Jesus Christ, due to His Vicars on earth, for having clung faithfully and strongly to their supreme task, for having remained the bed-rock on which the Holy Church can stand—and not she alone, but also every one of the Christian communities which severed themselves from her. Can anyone believe that the orthodox faith would have kept its place in the Protestant Churches, if its defenders had not been able always to point out that in the Catholic Church the faith lives in even higher development, if they had not been able to threaten that, if the fundamental dogmas were abandoned, all sincere Christians would become Catholics? I venture to say, that out of antipathy to Rome, in order not to allow Rome to triumph, the Protestant communities still keep themselves on a Christian foundation. If it had not been for the Rock, if the Catholic Church had been given over to Liberalism, then Orthodoxy would not have

been able to hold out. It would have had to hide in small conventicles.

And would the Rationalists, the Modernists, the broad-minded preachers in the Protestant Churches, still trouble to retain the name of Christians, to teach a kind of Christian morality, if the Roman danger was not for ever lurking in the background? They dare not overstep a certain line, or else the greater part of their adherents would go over to the orthodox Protestant party. This apprehension would cease if the orthodox Protestant party were to disappear for want of support, i.e. if the Catholic Church had not maintained its ancient strength.

In this sense one can say that the Papacy is the rock on which not only the Roman Church, but also the seceded part of Christendom stands.

One might perhaps ascribe an independent life to the Greek-Orthodox Church, because in her the Spirit of the old Apostolic Patriarchs continues to live. She has, however, always been under powerful State protection and hardly ever exposed to strong temptations. If she should ever be called to bear great trials, who knows whether she too would not need to cling to the Roman Rock? Or is it not a fact that she does already lean towards it?

CHAPTER III.

THE NURTURING POWER OF THE CATHOLIC CHURCH.

WHEN in August, 1909, the Eucharistic Congress was held in Cologne, the great majority of Protestants—one might say the majority of educated and religiously minded Protestants—had no idea what the object of it really was. They thought it might be some mystical Catholic doctrine or point of Ritual which was to be discussed there, something which any sane and independent mind would straightway reject. Just a few only may have understood that it was the innermost kernel—the chief characteristic—of the Catholic Faith that was under discussion. I may therefore be allowed to explain shortly what the Holy Eucharist means to the Catholic Church.

The word Eucharist (in English, "Thanksgiving,") has been applied to the Sacrament of the Altar from the most ancient Christian times; it means the sacrificial act of the New Covenant which, founded upon the Old Testament sacrificial rite, is performed accord-

ing to the precepts given by Jesus at the last Supper. The bloody sacrifice which Jesus Christ, as High Priest and sacrificial Lamb in one, offered to His Heavenly Father on the Cross for sinful humanity, is being represented in the Holy Eucharist in such a way that every believer can take part in it by bodily and spiritual presence and can receive a share in the blessings connected with it.[1] It is an essential part of the Eucharist that

[1] "Meinhof finds a strong argument against the Catholic doctrine of the Mass in the Epistle to the Hebrews (chap. x.) where the author speaks of the One sacrifice of Christ in contrast with the repeated sacrifices of the Old Testament. Meinhof thinks that he can use these texts as a proof for his opinion, that 'every repetition of Christ's sacrifice robs the sacrifice on Calvary of its value'. The presupposition used does, however, not accord with the Catholic doctrine. The Sacrifice of the Mass is identical with the Sacrifice on the Cross, and for just this reason is not its repetition (which expression is unknown in Catholic Dogma), but its re-presentation (repræsentatio). The once offered bloody Sacrifice on the Cross, whose inner meaning did not consist in the material killing, but in the sacrificial intention of Christ, and whose atoning power requires no renewal by any kind of repetition—this Sacrifice, according to Christ's precept, is not again offered in the Eucharistic celebration, but is merely re-presented again in its unchanging identity, in an unbloody manner, and in so far as He who offered it formerly as 'a Priest for ever,' becomes present with His sacrificial intention.

"Just as little as Christ is multiplied or 'repeated' by the ever-recurring re-presentation in the Sacrament of the Altar,

the bread and wine be changed by the word of the ordained priest into the true Body and Blood of Jesus Christ: it is an essential part that the sacrificial Lamb, now present, be offered up to God the Father: it is an integral part that the sacrificial gift be partaken of by the priest, and also, either bodily or only spiritually, by the congregation. In this way the single historical occurrence of the sacrifice on the Cross is made a daily, ever renewed act, from which ever and ever again rich blessings can flow on all generations to come. There is no need to explain to the people by long sermons of a philosophical character that a sacrifice offered nineteen hundred years ago, has been offered also for their sakes. Before their eyes, with their assistance, the sacrifice is actually performed. The blessing which flows from it is administered to them direct. They themselves are at liberty to share in the sacrificial feast, provided that they have worthily prepared themselves for it. All this is not only a beautiful religious exercise, an emblematical

just as little is His Sacrifice repeated, but it is again re-presented in divers places in its 'numerical' uniqueness and abiding actuality.

"This re-presentation is not at all in opposition to the Epistle to the Hebrews. It is Christ Himself Who sacrifices Himself through the service of the priests, who therefore at the consecration repeat the words of Christ as He has appointed, and who receive authority to do this by the Sacrament of Ordination." (From Reinhold's answer to Meinhof, page 18.) [Ed.]

ceremony, but in truth, full truth, a real Sacrifice of the really present Christ—indeed, the only absolutely valid sacrifice of history, in comparison with which the Old Testament ones appear as prototypes only, as symbolical acts. We know that a full atonement is effected here which was wanting there.

In this sacrifice lies then the fundamental difference between the Catholic and Protestant divine services. In the Protestant service there is praying, singing, teaching, reading. In the Catholic service all this occurs too, though not all at one time, but it has, so to say, only a subservient position. The chief thing is the *act*—the sacrificial act, with which everything else organically combines. The whole is one organism, very carefully and thoughtfully constructed, whose soul is represented by the sacrifice. It is not only a *worship* of God, but a real *service;* it is a priestly act, duly invested with a ritual, soulful and dignified in its smallest detail. It would be unseemly if the priest appeared for such an eminently solemn, holy act in a plain, meaningless black gown, when there is a possibility of wearing richer vestments. It would be equally unseemly if the altar were not adorned in a manner proportionate to the means of the Church and its congregation. All objects must be brought into symbolical connexion with the sacrifice, so that the whole appears as an emblematical, harmonious, and soulful image before the eyes of God and the congregation. To this end the wisdom, the love and the imagination of the centuries have worked to

equip the ritual of the Sacrifice with as much dignity and sentiment as possible. He who despises or scorns this endeavour, despises the Faith and dishonours God. In accordance with this, therefore, the Catholic Church building is quite a different thing from the Protestant. It does not represent a hall for prayer, an assembly room for the congregation, but a real temple in the classical and Jewish sense, a habitation of the Most High, where sacrifices are offered. These sacrificial acts with all the prayers and ceremonies appertaining to them are called the Holy Mass.

The Holy Eucharist is a miracle. The bread is changed at the consecration by the word of the priest into the flesh of Christ, the wine into His blood. It is a miracle which can only be understood by faith. According to appearance, bread and wine remain bread and wine. On what then rests our faith in the actual accomplishment of the miracle? In the first place on the quite definite, repeated, undeniable and irrefutable declaration of Jesus Christ.

The words of Jesus in St. John VI are well known where He calls Himself the "Bread come down from Heaven" and where He points out the Eucharistic miracle in ever sharper outline. He promises to give His hearers "His flesh to eat," "His blood to drink," that they may have an eternal life which cannot otherwise be obtained. It does not constitute a contradiction that He also says: "Whosoever believes on Me has eternal life," because the faith consists, as is evident by the context, in the acceptance of the Eucharistic

precepts, and manifests itself in obedience to the same. Faith in His person and in His mission was the most important demand of the Lord, but He knew also that this faith required nourishment; and therefore He instituted the Sacrament of the Altar, therefore He demanded faith in this Sacrament.

The climax of His words is reached when He answers with insurpassable determination the indignant retort of the Jews: "How can this man give us His flesh to eat?" "My flesh is meat indeed and My blood is drink indeed". Jesus proclaimed here really and truly the Eucharistic miracle. That is also evident by the fact that, when many of His adherents turned away from Him, in consequence of that declaration, He did not call them back with moderating philosophical explanations, but simply let them depart. He even put it to His disciples, whether they also wished to leave Him if His words did not please them. Herein He gave a glorious example to His Church, which with His help she has so far faithfully followed. Strictness in matters of faith belongs to her innermost nature and assures her permanent existence.

It is important to note that the Redeemer had made it easier to believe in these words by a previous miracle. He did not want to address the "hard saying" to unprepared minds, therefore the convincing miracle of the increase of bread had gone before. He who was able to feed thousands with a few loaves and fishes, could also make it possible to give His own flesh as food—to Him no miracle was impossible.

The previously announced miracle of the Eucharist was now actually performed at the Last Supper by Jesus, and He again on this occasion expressed His will and His conception of it in a most unmistakable manner. The holy words of consecration are too well known; I need not quote them here. The disciples could not dream of understanding them otherwise than as Jesus meant them, because they had been prepared by former sayings. They could not but see in them the fulfilment of former promises. A symbolical or purely spiritual conception was unthinkable.

What happened here was, however, not a single miraculous act performed just once, but the institution of a miracle to be continually repeated, for whose enacting the disciples received strength and power, and not only they, but also all those to whom they transmitted their strength and power. Otherwise the new Sacrament would have remained limited to the duration of the Apostles' lives. The fact that the Christian communities acted in this way is sufficient proof for us that such was the will of Jesus, for the first Christians were naturally better informed about His will and opinion than we who have only the short Gospel records.

It is a mysterious, unexampled miracle, incomprehensible to the human reason, which stands before us in the Holy Eucharist. Not the wonderful birth, not the miraculous deeds, not even the resurrection of Jesus can be compared to it. All these facts can be approached by human reason to a certain extent by

bringing the thought of God's power to bear upon them. Why should not the Most High interrupt the laws of conception, why should He not endow His only-begotten Son with supernatural power, why should He not instil into Him after His death new life? All this is imaginable. But that a simple piece of bread and a chalice of wine should, at a spoken word, be transformed into the living Christ—yes, that the living Christ, sitting at the table should transform the bread and wine which He holds in His hands, into His own flesh and blood, that is not even imaginable, that is far above all law of human thought. It is the strongest demand with which human reason has ever been taxed. And yet Jesus demands unconditionally that we should take His word for it; he who cannot bring himself to do this, may go away, as so many have gone, even were he an Apostle.

Francesco Pizarro, the Conqueror of Peru, fell into great distress on his way to the land of gold, so that all his companions despaired and demanded that they should return home. Then Pizarro stepped among the men, drew with his sword a line from East to West, and said: "To the North of this line a comfortable life awaits you, free from dangers, but with it poverty and lowliness. South of this line you are threatened by the most strenuous exertions, struggles, and misery; but in case of success, riches, power, and honour are yours. Now, choose your place." All thronged to the North side. Only twelve men stepped across to Pizarro. The thirteen sons of fame (los trece di fama)

reached their goal. In a similar way Jesus also drew a line which separated his faithful ones from the opponents. This line was the Holy Eucharist. The man who did not dare to cross it He could not use for His great work; but he who, overcoming all doubts, had sufficient faith and confidence in Him to step valiantly across, he was one of His very own; he could help to establish the Church. Peter was the first who resolutely placed himself on the side of the Master with the words: "Lord whither shall we go, Thou hast the words of Eternal Life"; he was followed by the other disciples.

Now the decision was given. Now they could with full faith become acquainted with the new Sacrament at the Last Supper and receive it; now they could accept the power to perform this miracle, when through Jesus' Passion, Death, and Resurrection, a deeper understanding of it had come to them. It was they who subsequently made it clear to others, to those who had previously forsaken Him, that Jesus had spoken the truth. Those twelve men of Pizarro did not remain the only conquerors of Peru. When they had found the land of gold, they drew many after them. They had only been the pioneers who kept the idea aloft and carried it safely over the critical moment. Just so with the work of Jesus. The disciples did not remain alone in their conviction, and in their work. Soon many gathered round them, who in the same way attested as God's truth the words of Jesus, who in the same way accepted the Incomprehensible by Faith.

But it had been the twelve who had paved the way, who had prepared the first basis on this earth for the acknowledgment of the unprecedented miracle. In them the divine mystery possessed twelve men, by whom it was defended without wavering and without doubts, against a world of adversaries; in them it found the first safe place from which it could spread far and wide. *The fame which St. Peter won by stepping to Jesus' side in advance of the disciples and of all humanity will not fade in all eternity.*

It would be presumption and self-deception if one wished to examine scientifically the miracle of the Holy Eucharist, to wish to prove or to disprove it. It forms the foundation of a new conception of the world, the basis of a new science. We cannot and must not put ourselves on a worldly standpoint; we must not apply worldly principles, natural laws, or the dogma "miracles are impossible," when we wish to consider whether or not the acceptance of Jesus' teaching is admissible. No, first cross the line, and submit to the will of Jesus and acknowledge His Holy Mystery; then make honest research and effort with all the resources of science. Only then the full truth can be obtained, not merely in the spiritual, but also in the material sphere.

It is quite true that a firm basis of faith can be reached by starting from other points. The superhumanly sublime qualities and teachings and the overpowering love of Jesus—these were the deciding influence for Peter and the other disciples. The miracle of

the resurrection with its especially positive testimonies is best suited to lead enquiring minds on to the right path. It is therefore possible (as I did myself once), to find here the foundation of a Christian view of life and of Christian science. But the Holy Sacrament of the Altar cannot be dispensed with. Whosoever has really reached a Christian basis through those facts of the life of Jesus, will necessarily, like Peter, acknowledge this Sacrament without demur, as soon as it is presented to him in the pure form; in fact he is already unconsciously an adherent of the Holy Eucharist. I at least was not able to hesitate a moment to embrace the mystery with my whole heart, when its whole meaning became known to me. But he who, though well informed, cannot bring himself to cross the line, has evidently not acquired real faith from these facts, however much he may imagine that he has, however high may be his theological rank. The Holy Eucharist is the unerring touchstone of faith.

The greatest mystery of Christianity is, however, of such a nature that it can manifest itself as Truth also to the simplest minds. Earthly nourishment proves itself as such by the satisfaction which it gives and by the strengthening of the body which it promotes. The gifts of Grace in the Holy Sacrament of the Altar provide an indescribable spiritual enjoyment, and strengthen at the same time the whole religious life of man. Every one can have this experience who is willing to acknowledge the sacramental gifts as the true flesh and blood of Jesus Christ, and who has

humbly submitted to the precepts of the Church. They prove themselves therefore as a real nourishment for the soul, and bring in this way even to the most simple a sure pledge of his faith; in fact to the most simple it comes most readily, because he finds it least difficult to fulfil the conditions. Willingness and humility are much more rarely found amongst the socially and intellectually great.

We must therefore acknowledge the institution of the Holy Eucharist as an act of the highest divine wisdom and the highest divine love. With what else should the Christian secure, fortify, and guard his conviction? His trust in every authority can be shaken, even in that of Church and Bible. Only few have the opportunity for personal scientific studies. A sensitive religious perception which recognizes the kernel of truth under every veil, is a rare gift. Therefore such an impressive and distinctly effective Sacrament was and is indispensable for Christians of all times and classes. In it they obtain support in every doubt, in every manifestation of ill-will. It is the bond which connects them again and again with the system of Christian doctrine. As long as such a miracle is performed in them and for them, as long as they are partakers of such bliss, so long must they believe in all the institutions and doctrines with which these glorious gifts are indissolubly and organically connected. From the Holy Eucharist the way leads undeniably back to Holy Church and to all her dogmas, without which she cannot be imagined, just as the path has led from

Church and dogmas to the Holy Eucharist. A constant reciprocal action takes place, into which the human soul is drawn by the happy experience.

The Church has not been afraid to draw every possible conclusion out of the miraculous fact, regardless whether the unbelieving would thereby find it more difficult to believe, or whether the scoffers would find more matter for scoffing. Not in a central temple, singly and periodically was the Sacrifice of the New Covenant made, but simultaneously in many places, even simultaneously in the same Church. The Apostles and their successors made unrestricted use of the mandate which the Lord had conferred on them, without troubling about impossibilities in a human sense. Why should they trouble after accepting by faith the greatest impossibility? The Church's doctrine decreed that Christ can appear in innumerable places at the same time in the semblance of bread and wine, bodily and spiritually. It decreed that Christ could be communicated to innumerable Christians at the same time as food, bodily and spiritually. It decreed that it is always the whole indivisible Christ with body and soul, who appears on every single altar, who is given to every single believer. An absurdity, according to human conception, but according to divine conception the highest Truth!

It is sometimes attempted to explain this miraculous fact to children by reminding them of a mirror of many facets, in which the same object is reflected hundredfold, without losing its single identity. That

is a simile which does not come up to the idea, because the reflections of the mirror are not real objects, whilst Christ is really present in every host. I would rather use as a comparison the structure of the Church's doctrine. That is an undivided whole and yet each of the numerous parts, of which it is composed, is likewise the whole, because all other parts arise of necessity from it. Even this simile cannot of course give full satisfaction. Christ is ever a unique figure which cannot be judged by human standards. But there is no need for it. What is hidden to earthly comprehension, that is unveiled in spiritual experience. As many as receive the Holy Communion, every one of them feels the intimate union with his Lord and Redeemer, and experiences the bliss which this union bestows.

The Transubstantiation takes place when the mysterious words used by Jesus are being pronounced in His name by the consecrated priest. We know therefore and celebrate the moment in which our Lord becomes present in the shape of bread and wine. His presence ends with the dissolution of the forms in which He appeared. It would be quite erroneous to draw unfavourable conclusions respecting the credibility of the whole transaction from the fact that accurate definition is not feasible. The transaction is and remains a miracle which demands faith and not scientific investigation. It is God's affair how He will perform it on each individual, and God is not limited by physiological law and conceptions. The

omnipotence of God, also in connexion with Sacraments, is never denied by the Catholic Church.[1]

The Church draws still further conclusions, and all the more definite, the sharper the attacks which she has to endure for them. Compromises do not exist in matters of faith, least of all in this centre of Faith. From the moment of Transubstantiation Jesus is present with body and soul, He therefore remains present also, when the consecrated Host is not partaken of as food. Therefore every Church preserves such Hosts in her Tabernacle, in the firm conviction

[1] "Before this holy feast, instituted by Christ, is partaken of, Christ must already dwell spiritually in the soul, and He remains within it not 'for an hour or so, as long as I have food within me,' but as long as the soul remains free from serious sin. Just so the Apostles were united spiritually with Christ at the last Supper, for He admonished them Himself: 'Abide in Me, as I in you,' but just for strengthening and increasing the growth of this gracious union, He offers them the Holy species: 'Take, eat, for this is My Body'. In a spiritual soul, as the human soul is, any other indwelling than a spiritual one is unthinkable. The 'material' indwelling, as Meinhof calls it, refers only to the presence of the Lord's Body and Blood under the Eucharistic shapes, and if that is not 'Christian,' then Christ Himself was not a Christian. As long as modern Natural Science is quite in the dark regarding the nature of Matter and Force, so long it cannot be proved that the Catholic doctrines of the Holy Sacrament of the Altar are 'most senseless sayings'." (From Reinhold's answer to Meinhof, p. 17.) [Ed.]

that thereby Jesus Christ remains truly present in the church building. Consequently every due reverence is rendered to this present Christ, by fitting conduct, by genuflexions, by adoration in the Church, as also by salutation in passing the Church outside—exercises which cause the non-Catholic who does not understand them to shake his head.[1]

Once again things incomprehensible! Jesus dwells in the Tabernacle, is there worshipped, and at the same time he descends to the altar in order to become again present under the species of bread and wine! Foolishness, say the adversaries; glorious truth, confess the believers. What would the church building be if Jesus Christ did not dwell in it, and if He did not dwell in it in a different sense than in the hearts of

[1] "Meinhof presumes that it is Catholic teaching that God dwells in a stone building, in a material object, and declares this to be a characteristic of paganism, therefore Catholicism resembles paganism! Here, too, the Catholic teaching is thoroughly misunderstood. It certainly teaches God's Omnipresence, but by virtue of it God is present in the Eucharist and in God's house in no other way than in all things of this world. The inner meaning of the Eucharistic mystery consists not in the presence of God, but *in the presence of the created, glorified human nature of the Lord*, which is not omnipresent and which by being actually made present—represented—(repræsentatio), gives us a pledge of His infinitely forgiving, compassionate, and saving love. With this human nature of the Saviour the second divine Person is inseparably united and therefore also present in the Eucharist." (From Reinhold's answer to Meinhof, p. 17.) [Ed.]

men or in a meeting held in His name? He is the soul of the building, He consecrates, sanctifies, animates it, even in the imagination of the most simple Christian. All know that there at the place above the altar the Most Holy is hidden, towards that spot all eyes and hearts are turned, towards that spot are addressed all demonstrations of devoutness and of reverence, directed towards the Most High God. Without it the Church is a lifeless assembly-hall, built of dead stones, even though consecrated to the service of God. But when Jesus has made His entry in the shape of bread and wine, it is something living, an enlarged body of Christ, so to say, animated by Him, in which the believers feel safe and blessed. The feeling for this is developed by taking part whole-heartedly in the activities of the Church. It is increased by the well-adapted emblematical decoration of the building, because all objects, all adornments, point and refer to the mystery hidden in the altar. It is impossible to escape the impression of this compactness, of this general gravitating towards a centre. In the same proportion everything appears bare and cold, meaningless and senseless, indeed actually dead, if this centre is removed, if the Holy of Holies is taken away from the Church. In a Protestant Church Catholics experience a certain disagreeable feeling. It looks like a Church, but it is not so according to their ideas, because the chief feature is wanting. The altar is empty. Far stronger and more painful is this feeling in a church building which was originally erected for

Catholic worship and has passed into Protestant hands. These emotions are aroused not only by the thought that the Holy of Holies has had to give way, but especially at the sight of all the objects and ornaments which referred to it and now lack all meaning. Everything seems lifeless. I must confess that I have often had such a feeling in old Cathedrals, formerly Catholic, though at that time I was a stranger to the essence of Catholic worship. Perhaps I felt unconsciously that something sublime, something divine, had dwelt under this roof, and that by its loss the sacred building had become, so to say, soulless.

This constant bodily and spiritual presence of Jesus in the Church exercises, then, an excellent educational and sanctifying influence on the believers. They must always, under pain of sin, study a reverential devout conduct; again and again they are compelled to kneel for salutation, for the humble worship and adoration of the Godhead mysteriously present. They clearly recognize the contrast between the worldly movement outside, and the sanctity of the place consecrated by the Most Holy Presence. Must not sinful emotions disappear, and noble thoughts, pleasing to God, arise in the hearts; and must not penitence and good purposes spring up? And what reverence, what holy awe must fill the worshippers when they are allowed to approach the altar in order to receive as food the Most Holy Sacrament! This constant veneration which they exercise is eminently conducive to keep awake in them the full understanding of the magnitude of the gift, to

strengthen their belief in the miracle of the Holy Eucharist. And so the blissful influence of the sacrificial gift is increased in them.

"Unto the Jews a stumbling-block and unto the Greeks foolishness,"—that is what the Christian truths were in Apostolic times. Stumbling-block and foolishness they still are to a large portion of humanity, calling itself Christian. But these new adversaries have chosen different methods from those used by the old enemies of Christianity. They have not simply refused its teachings, but subjected them to their own judgment, in order to choose from them what appears to them acceptable, and to reject what does not suit them, always supporting their opinion by the authority of the Bible, which of course can be interpreted in the most diverse ways. To them the Holy Eucharist is necessarily the greatest stumbling-block, because the most repugnant to purely human conception. Therefore they cannot make up their minds to cross the line frankly and courageously as did Peter and the Apostles. And yet they dare not remain behind these, because they acknowledge in them the authoritative teachers of faith. The consequence is that in appearance they approve Jesus' Eucharistic teaching, whilst in truth, they "depart," like the Jews and the uncertain friends. They do not assent to the true teachings pronounced with such unsurpassable clearness, but rather to those which they have constructed for themselves in apparent semblance of the former. The interpretation of Jesus' words can easily show a result in accordance with their

own wishes if they apply human logic as a factor for explaining them; all they have to say is this: "The words cannot have been intended to mean what you say, because that would be contradictory to logical thought, therefore such and such an explanation is justified". Yet for all this the meaning is what the Catholic Church maintains though it is not in accord with earthly laws; and the faith which Jesus demands is just this, that we should disregard such apparent inconsistencies by confidence in His infallibility.[1]

[1] "If Meinhof understands the Catholic teaching of the re-presentation of the Eucharistic Saviour by the words of Consecration, instituted by Christ Himself, as if it meant that "God becomes matter," he is in glaring opposition to the Catholic teaching which is that the glorified body of the Saviour and His blood does not experience any alteration in themselves and that they remain just as unchanged, when at the cessation of the sacramental species Christ's presence ceases, in the same way as the brightness of the sunbeam remains unchanged, when it paints its magic colouring in the crystal and as this effect ceases when the jewel is destroyed. Not only does God not become matter, but Christ's body and blood remain quite unchanged in themselves.

"It is quite unpardonable that a professional theologian like Meinhof, should say: 'Before the piece of bread one must kneel, because the bread is Christ'. No Catholic has ever adored the bread and none has ever believed that the bread is Christ. We adore in the Eucharist Christ present under the appearance of bread. If we kneel before the bread, we know (using Bellarmine's old example) that we

And so the Catholic Sacrifice of the Mass and the Catholic Communion have been displaced by the Protestant Holy Supper. The words of Jesus: "This is My body, this is My blood," have been interpreted to mean: "Bread and wine are *so to say* My body and blood, whilst you partake of them. In that moment I shall enter into you spiritually." Other interpretations have moved still further away from the natural meaning of the text, so that in some cases only a simple memorial celebration has remained.

In thus attempting to avoid the chief difficulty of the Christian doctrine, its very soul has been cut away. Now no Mass of Sacrifice is possible any longer, for bread and wine remain bread and wine. Now Christ can no longer, enthroned on the altar, animate and consecrate the church building, demand genuflexions and adoration of the faithful. Now the whole glorious cult has necessarily become levelled to mere instruction, combined with prayer and singing. But as a compensation everything has been now so "sensibly and logically" arranged that atheistic men of science can no longer be so violently antagonistic; the sharpest corners, which might have hurt the adversaries of Christianity, have been removed. Now the Christian doctrine is not quite so much a "stumbling-block to

kneel before it in no other way as the disciples knelt before Christ's garments, when they adored Him, because Christ did not unvest Himself before accepting the adoration." (From Reinhold's answer to Meinhof, p. 15.) [Ed.]

the Jews and foolishness to the Greeks". The Lord Jesus, who after all had made very exaggerated demands, has been considerably improved upon! If that has not been done sufficiently to satisfy the adversaries and to pacify reason one might go further. And indeed in many instances one has gone so far that only a shadow of Christianity remains. It could not be otherwise, because *on that side of the Eucharistic line there can be no more any barrier or safeguard against heathenism.* Though cultured people may still, under the influence of scholarly theologians, retain a certain Christian-philosophical standpoint and still draw on Christian ethics for their moral teaching, yet the masses of the people cannot obtain a firm moral support from such a position, but are descending more and more to civilized heathenism.

What good is it then, that at the Protestant Communion the chalice is given, the congregational use of which has been abandoned in the Catholic Communion mainly for practical reasons? Whether a person in addition to the natural bread receives also natural wine, has surely no significance. The missing Christ cannot be replaced by an increase of earthly gifts. According to Biblical testimony the Catholic Communion under one kind is fully valid. The communicant receives the undivided Christ. The Protestant Communion on the contrary is invalid whether given in one or both kinds, because in it the true body and the true blood of Christ are not imparted, nor meant to be imparted. Yet the Protestant Communion can, of

course, as a celebration in commemoration of Christ, bring a rich blessing by the devoutness which it calls forth. But it is not a Holy Eucharist. How could it have been possible to perform the Eucharistic miracle after the rupture with the Universal Church?[1] A duly consecrated priest was required for it, and such priests soon ceased to exist in the separate churches which were being formed. The power for performing the miracle had been given to the apostles exclusively and to nobody else. It would be arbitrary to explain Jesus' words differently, or to take them as if by the Apostles He meant all believers. The Apostles never understood His words like that. Only they and the priests, consecrated by them in regular succession, established by Church laws, have dared to offer the Eucharistic sacrifice, to give the Holy Communion. With baptism it was different. That is an act which, with the observance of certain forms, can be performed by every Christian, for which no special miraculous power is necessary, an act which carries well-defined promises. Normally baptism should also be administered by the priest, but though performed by another, it does not lose its efficacy or its validity. But the Sacrament of the Altar, demanding miraculous power, remains dependent on the legitimate priestly consecration and therefore dependent on the co-operation of

[1] The writer does not of course mean that there can be no valid priesthood outside of the Catholic Church; only that in these instances, in the West, with the disappearance of the Eucharistic faith there, historically there disappeared also the priesthood. [Ed.]

the Catholic Church. It presupposes the Unity of the Church.

Even if, therefore, the Protestants had wished to retain the true doctrine, they would not have been able to do so, without revoking their secession from the Catholic Church, and without submitting afresh to the Catholic Hierarchy. So the Mass, though they would have liked to retain it as far as possible, became transformed into a liturgy intermingled with Catholic remnants. The kernel fell to the ground, the shell remained. The people received a stone in the place of bread. Side by side with the Liturgy the Holy Supper appeared as a substitute for the Catholic Communion which is itself organically connected with the Mass. Thus the great, holy and profound sacrificial act fell into two absolutely separate parts which were both robbed of their true value.

Now some may ask: Why should God have established through Christ an institution so illogical according to human conceptions, which naturally is so infinitely hard to believe? It would have been quite enough if Christ in prayer or in connexion with some ceremony entered men's hearts in a spiritual way. Why connect the corporeal object with it? But it is just God's principle throughout, in the whole establishment of His Kingdom on earth, that, in conformity with man, consisting as he does of body and spirit, all spiritual objects become corporeally manifested. The invisible realm of God receives an earthly visible organization. The first cleansing of all sin is done

in Holy Baptism with natural water. A material edifice demonstrates the inner unity of the congregation, and so on. Just so Christ appears among His own in material shape as food and drink. They receive Him into their souls by uniting with Him corporeally. The difficulty to believe is felt mostly by the educated, who endeavour to adjust everything logically, according to natural laws, but to the uncultured faith is made easy, because to them the purely spiritual would remain entirely incomprehensible, whilst they are quite ready and willing to accept the corporeal-spiritual, though it is evidently a miracle. To them a miracle appears quite appropriate in divine matters, only the thing must be visibly manifested—they must be able to lay hold of the act with their senses. Jesus has not in the first place considered learned professors, nor the rich in intellect—they may strain their power of comprehension to come to terms with His teaching and His institutions—but He first considered the masses of the people even to the lowest. To these the light of the Gospel, the light of God's grace, was to arise, without being hidden to the others, unless they put a veil over it themselves. In this Jesus had pursued the right course as always. It is just the most exalted spirits of Judaism and of the Greek and Roman world of culture who have taken hold of the miracle of the Holy Eucharist with fullest devotion, and have striven to enlist adherents and faithful recipients for it. It is not likely that they would have succeeded in undermining within a few decades, and in shattering within a

few centuries, the proved stronghold of heathenism, if they had not been enabled to offer to the masses of the people such a glorious, bliss-conferring gift. It was reserved for the sixteenth century to squander the highest gift of grace belonging to Christianity under the plea of acting in the spirit of the Apostles and Fathers of the Church. *But what would these have said if anyone had tried to tear away from them their most precious jewel?* God grant that the truly believing will not long allow their advisers and pastors to keep them back by subtle reasonings from crossing the Eucharistic line, and from sharing in the holy glorious feast of Christ which for them also is prepared!

CHAPTER IV.

LOVE IN THE CATHOLIC CHURCH.

THE supreme object of every Christian's love, as of his Faith, is the Triune God. The love for the Triune God is, however, not possible until we obtain some comprehension of His nature; and it is through Jesus Christ, the incarnate second Person of the Trinity, that this comprehension has been imparted to us. "Who seeth me, seeth the Father." We have thus become capable of loving God because He has revealed Himself humanwise in Jesus Christ, because men have heard God's messages from human lips, and have seen God's deeds done by human action. We are able to feel love for the God-Man; and this love is identical with the love for the Triune God, for He is part of the Trinity.

To be able to love does, however, not necessarily mean that we actually do love. Those men and women who heard and saw and believed in Jesus were actually inflamed with love for Him, and thereby attained the true love of God. But that was nearly 1900 years ago. *We* have neither seen nor heard Him. How shall *we* know Him, how shall *we* learn to love Him? The

Protestants direct us to the Bible which, they say, being written by men favoured of God, and by eye-witnesses with the assistance of the Holy Spirit, made Jesus' life and teaching known to posterity. Does this suffice?

During many centuries only a few men could get possession of and read the Holy Scriptures. How then did the people acquire a knowledge of their contents? Much in them is obscure and subject to the most varied interpretations. Who then explained them with authority? Who settled their correct meaning? When scientific research dissects them and disputes their value and credibility, who could give us certainty as to what was true and what might have to be rejected? These are insoluble questions, which show us that the Bible is not the proper medium for our knowledge of God. It is not primarily the source from which flows our authoritative information about Jesus and His work and from which we derive our love for God.

Jesus has made infinitely more perfect provision for rendering His life fruitful to posterity than could have been done by the written record—that medium of human scholars. He imbued a small number of men pre-eminently with His truth, impregnated them with His wisdom and quickened them with His Spirit, and so made them competent, not only to gather round themselves a congregation, but also to establish an absolutely correct unchangeable doctrine of Christ's Life, Work, and Passion. This doctrine, so wonderful in its unity

in spite of the plurality of the Apostles, was bequeathed by them to the Christian communities; and these, becoming more and more closely attached to one another, developed into the one undivided Church.[1] The doctrine was then entrusted by the Apostles to the safe guardianship of consecrated leaders, to whom they also transmitted the holy gifts of the Sacraments. It was this Church, originating from Christ, illuminated by the Holy Spirit, strengthened and nourished by the Sacraments, which became the infallible keeper and proclaimer of the doctrine and teaching of Christ. For the purpose of lasting consolidation of this teaching—as a stronghold, and not as the single foundation—the Apostles and other men under their influence wrote the sacred Scriptures, and also acknowledged the suitable books of the Old Testament as the word of God. Therefore the Bible was the work of the Church, a fruit of the already existing tree, not superior, but subordinate to the Church, and subject to her authoritative interpretation.

From that time forward, all those who had not themselves been witnesses of the great events and revelations, and who desired to comprehend and thereby to love Christ, had to accept the mediation of the Church, which alone was able to present the truth to them. This communicating of the truth was and is,

[1] The writer of course does not mean that the unity of the Church did not exist, supernaturally and visibly, from the beginning; but that this unity gradually became more evident and its organization more complete as communities, at first comparatively detached, by degrees coalesced. [Ed.]

however, not effected (as in the case of human wisdom) simply by formal instruction, but in a very special way, since the majority of mankind would hardly be capable of assimilating adequately such instructions, through lack of mental powers. For Christians, therefore, the Church takes absolutely the place of Christ. She teaches the moral doctrine which the Lord taught. She administers the Sacraments which the Lord administered. She performs in the Holy Eucharist the Sacrifice of the Cross which the Lord has performed. She bestows in everything the love which the Lord has bestowed on humanity. And all this she does, not as a well-trained teacher does, in imitation and at the command of Christ, but Christ does it through the Church, in which He works as the Spirit works in the body. *The Church is the enlarged Christ. In her development the Incarnation of God is being perpetuated.* Formerly the Lord alone taught, worked, and sacrificed as an ambassador of God. Since his return to the Father He teaches, works, and sacrifices as "*Christus in ecclesia*," as the Christ developed into the Church.

The effect is exactly the same in our days as when Jesus walked on earth. The "*Christus in ecclesia*" also awakens faith, gathers disciples, wins love. And this love is engendered out of that conscious happiness which obedience to His commandments, the partaking of His Sacraments, and the devout acceptance of all His gifts of grace brings to man. This love is in verity directed towards Christ who is embodied in the Church,

but it comes into evidence as love to the Church and as such manifests itself in many directions.

Notwithstanding all her perfections the Church would never be able to awaken such love, if the indwelling of Christ did not give her such incomparable immutability. Only such things can be objects of true love which lastingly maintain their innermost nature and which remain true to their own selves; in this way they become, as it were, a personality.

The Church, however, might inspire a love such as does a dear old homestead, some particular spot of sweet memories, which, having remained unchanged, assumes almost a personal character. People who have become inwardly estranged from her, do sometimes still love her in this sense. But the Church does not appear thus to believers. For them she is not only an imaginary but a real living personality, which, while changing little in outward matters has indwelling in her an immutable law of life. Her innermost nature never varies, though in order to adapt herself to outward circumstances she passes through developments. She is Christ operating within humanity. Therefore she must and can be loved by her members, and in a much higher sense and a much higher degree than are human personalities.

In religious communities which have separated themselves from the Catholic Church, and also call themselves Churches, all this is quite different. There the conception of Christ and the Church is not one thing. Their members are able to love Christ in the form in

which their faith represents Him. But the love for their Church is, if it exists at all, a thing quite apart from their love for Christ. They see in their Church an earthly organization suited to their individual taste, embodying the spirit of its founder—Luther, Zwingli, or Calvin—or else embodying some idea, such as free scientific research, universal priesthood or congregational authority. It is one of these personalities or ideas which they love in the particular stamp of their Church. They cannot possibly adopt the Catholic Church idea, because they acknowledge a multiplicity of Churches. But Christ cannot operate among mankind in manifold shapes, dissimilar in their very nature.

It is therefore a peculiarity of the believing Catholic, as compared with members of other denominations, that he has a wonderfully warm, fervent love for his Church, a love which will stand even the greatest trials. She, as the earthly organ of Christ, gives him, undiminished, all that Christ has already given, and still means to give, to humanity. She gives him knowledge of God, guides him to true morality, offers him real forgiveness of sins, a richly-appointed and edifying cult full of profound meaning, blesses him with heavenly food, sanctifies every event of his life, gives him sacramental comfort in death—and, indeed, even the prospect of efficacious help in eternity.

This is markedly so, just because these are real, not imaginary, graces—because they are actual gifts, recognizable by the most vivid sentiments, and not

only reflections of the devoutness and of the meditation brought to bear upon them. The grace received does not consist in the glow of pious excitement, called forth by meditation or preaching, and supported by liturgical or sacramental ritual, but in divine benefits which flow in upon the soul independent of all such exaltations. The only condition is that there should be a desire to believe, and that the Church's precepts should be faithfully obeyed.

Growing in this way, the love for the Church produces the richest fruit. It is like the sap which rises in the tree of the Church and penetrating to the farthest twig, urges every bud to development. Where this love appears no barrenness can exist. The first fruit to appear is the fulfilment of God's and the Church's commandments. This might possibly result from fear of temporal and eternal punishments; but even thus it would be of value because this fear can only spring from faith. Absolute unbelievers may be afraid of great misfortunes, but not of God's punishments as a consequence of their misdeeds. The higher and more valuable obedience, however, springs from love for the Church, who teaches and gives the commandments, and this love is incomparably more widely diffused in Catholicism than in other religious communities. The commandments are not only obeyed, but are obeyed willingly. If they are counteracted by strong, carnal, or sinful impulses, they may be much transgressed; yet the inclination and the desire to keep them remain, and this desire, out of

which result repentance, confession, and penitence, is the proof of love. Where the adverse counteraction is absent or less powerful, there pure obedience is displayed, and the believer even loves to exceed that which the Church, under pain of sin, prescribes and demands.

The easiest commandments to keep are, of course, those which aim at communicating the Church's means of grace to the people, such as are attendance at Church services and partaking of the Sacraments. Apparently we move here in a circle. The gifts of grace connected with the Sacraments excite the love for the Church, and love for the Church moves the faithful to receive the Sacraments. But this is not the precise explanation. The original incitement to turn to the Church and to use the means of grace is of course not love, which primarily is non-existent in children, heathen, in members of other denominations or in indifferent Catholics.

A variety of other causes and circumstances come into play; in the case of the children the beneficial coercion of education, and in the case of adults the desire to be reconciled to God, and the longing for their soul's salvation. When the divine blessings are well understood and have been experienced, then love grows up in the heart, which leads again and again to the religious exercises. Then appears a reciprocal influence—love urges to the partaking of the Sacraments, and the blessings conferred by them increase the love.

And it is the same with all other activities of the

Church. The strength of the whole, however, rests always on the firm ecclesiastical commandments whose effectiveness is grounded on faith.

A minimum of religious exercises is expressly commanded. The Christian has to receive the Sacraments of Penance and Holy Communion at stated times; he has to be present at Holy Mass on Sundays and Holy days; he has to keep the days of fast and abstinence, etc. If he does not do these things he commits a sin which entails temporal or eternal punishment.

In this way, as soon as love declines, the faith in the power of the Church, the fear of God's severity and justice exerts its compelling influence, so that men are re-attracted into that circle where new love is generated. But those whose love is brightly burning will not be satisfied with the prescribed trifling religious duties, but they will go far beyond them. They will strive to fulfil not only the commandments, but all the wishes of the Church, in order to demonstrate their love. This in the first place; in the second the longing for the attendant gifts of grace will be a determining factor.

It is therefore absolutely false to think, as Non-Catholics mostly do, that the Church gains her power over the souls of men simply by her appeals to their fear of eternal punishment and a hope of future rewards, especially among the uneducated masses of the people; for this would mean that the Church appeals only to the lower instincts. I grant that these motives are also utilized, because nothing should be omitted which is useful to bring people nearer to God, but these

motives are neither the most prominent nor the most desirable. They would very soon lose their efficacy, especially in these times when all adversaries of religion endeavour to destroy the people's faith in a future life. How soon would men tear to pieces such leading-strings, first the educated few, then the "enlightened" masses. *No, what actually binds Catholics together, what gives to the Church an impregnable position in their hearts, is love.* Love expressed not only in sentiment, but in the benefits which the Church gives to her people; love manifested above all in the glorious gifts of the Sacraments, and calling forth the love of her people for the Church, and this, in turn, finds expression in willing obedience.

This obedience born of love does not, however, show itself merely in the desire to accept the gifts of grace. That would not mean so very much and would be almost a matter of course. The sincere Catholic practises obedience just as assiduously when God's reciprocal gift, though existent, is not immediately perceptible, and even where serious sacrifices have to be made. How severely do Protestants condemn the good works, the so-called "righteousness in good works" of the Catholics or rather what they imagine it to be! And what do they imagine this to be? To live a moral life in order to win Heaven, or to be reconciled to God, is, after all, not evil! One might surely rejoice, if the majority of men still paid so much attention to God's opinion and did so many good works from that motive. Would it not be better than

to go on sinning merrily? Is it then the pharisaical conceit which boasts before God with its good works and demands heavenly reward as an acquired right—the conceit which looks with contempt on the less pious neighbour? Never yet have I met such a state of mind in any honest Catholic, nor has it seemed possible that it could exist. If it did appear, the Church would condemn most rigorously such a frame of mind which is directly opposed to her constantly reiterated precepts.

Certainly, man must do good works, as Christ has done, and as the clergy admonish the people constantly to do. But good works have not the slightest value unless they are done in the right spirit. They must be actuated by Christ, rooted in the faith which He has planted, and in the love which He has inspired; and only then do they find reward. But this reward they obtain for the sake of Christ alone. It is really He Who is rewarded in the individual men. His merit is accounted to them. This is Catholic teaching, as every simple priest teaches it, and excludes the possibility of pharisaical conceit. Good works indeed have a certain value before God, even if they are done as penance for sin, to ward off punishment, or in hope of eternal reward; but they attain a far higher value if they spring from a love for Christ and His Church.

This love for the Church, then, is very effective in calling forth good works, and actually does so. A devout Catholic loves to demonstrate by such works his thankfulness for the benefits he has received, for the never-departing happiness which he has tasted,

since he knows that nothing he can give in return will be more welcome. One very rarely appeals in vain to this love which, though identical with the love for Christ, is so demonstrative just because it can manifest itself on a visible object, an organization, which, though governed by men, is in point of origin and inner nature, divine.

There are certain good works done by Catholics which for outsiders are most puzzling, even objectionable, and the aim and usefulness of which are not apparent—for instance, abundant praying and fasting. Protestants shake their heads, and say: "How can a sensible person submit to such senseless exercises?" Well I admit, that even a new convert who has accepted the whole system of Catholic doctrine with full conviction, cannot at once feel in sympathy with it. He cannot understand, but he submits, and why? Fear of punishment in the hereafter does not quite explain his acceptance, because he does everything with joy, and even more than is strictly commanded. The hope of reward can also not be the reason, for unwilling obedience can expect no reward. The true primary and effective reason is that the convert has conceived love for and confidence in the Church and is therefore inclined to fulfil all her precepts, of whatever nature they may be. He does not submit to compulsion, like a slave to the exigencies of his master, he rather obeys out of love, as a child obeys its mother. He rejoices in the opportunity to manifest his love, though it be in apparently useless things. Moreover he knows from

experience that the Church is far above him in insight, and that what may appear purposeless at the first glance, proves on closer inspection to be full of meaning and founded on deep thought. After obeying the precepts of the Church out of love, and even exceeding her wishes and her advice with affectionate consideration, he gradually gains the right understanding, so that later on he defends with full conviction the practices and exercises in question.

First the amount of praying, especially the frequent repetition of the same prayers, as it appears most strikingly in the Rosary.—"Is it not absolutely wicked and pagan, is it not directly contrary to the teaching of Jesus, who expressly forbids the use of "vain repetitions?" Certainly, if it is "vain repetition," it is pagan; but then that is also condemned by the Catholic Church. She always demands that praying should be done in the right and devout frame of mind; and then it is not "making vain repetitions," just as little as when a child asks his parents again and again in order to show the eagerness of his request.

What the Catholic Church teaches about Prayer has been most thoughtfully and judiciously developed and most excellently adapted both to the demands of God and to human nature. It would have been impossible for the Church to do this if she had listened to all the criticism and wishes of short-sighted Christians, or worse still to her enemies—if she had been afraid of being misunderstood or derided. The Church has always had her eye on believers, not on unbelievers,

and has endeavoured to do justice to the requirements of the whole of Christendom, from the highest to the lowest. It is a great mistake to imagine that the Catholic Church, though enlightened by the Holy Spirit, should have been ignorant of the scruples which could be raised against her customs, or that she should have overlooked the paths which were subsequently deemed the better by seceding communities, and which were in consequence chosen by them. Quite the contrary. That which her critics hold up to the Catholic Church as new wisdom has in almost every case been recognized by her, more than a thousand years previously, as error and foolishness, after most careful searching and most thorough investigation made in true faith.

Now the Church recognizes the necessity of set prayers especially for all prayers of obligation, and those which recur constantly. It would be expecting too much and would preclude or hinder all true devotion, if the Christian had to think out suitable words each time; it would divert his attention from the devout thoughts he wishes to express, to trifling formalities. Moreover he would nearly always go wrong, and forget what is important and say what is useless or out of place, so that he could not obtain true satisfaction and edification. I do not mean to say that faltering prayers in cases of special need, or in ignorance of an adequate formula, are of no value; yet the Church regards it as a duty to guide the faithful, and these ought to trust to her guidance, even if they feel capable of formulating

their thoughts themselves. The humility due to the Church finds expression in this way. Jesus himself has given us in the "Our Father" a formula of prayer which surely far transcends anything that men might have devised as a universal prayer—a formula which at the same time represents a profound lesson in those things which we ought to regard as most worthy to be desired. An abundance of other prayers is given to us in the Holy Scriptures, by the Church and by inspired men, for every need and for every incident of our lives.

These prayers, then, and above all the "Our Father," are so thoughtful and suggestive that their full meaning cannot be grasped in a single recital. The thoughts are so sublime and significant that in a single repetition they cannot be fully apprehended. Perhaps they will never be understood and grasped to their utmost extent; but every repetition will induce fresh thoughts. May these be ever so ingenuous, ever so simple, yet they do good to the soul and are welcome to God. By the formula of prayer the mind is linked to heavenly things, and drawn away from earthly strivings; not completely, for the thoughts will ever attempt to wander, but it is just the repetitions which make it possible to call the mind back and to win the longed-for blessing, which a single recital would not accomplish. He who with faith, and willingly, undertakes such exercises can make trial for himself. It is foolish to think that the most exalted spirits of Christendom in ancient and modern times should have

performed all their lives senseless exercises which any education-proud youth might have a right to ridicule. "Professing themselves to be wise, they became fools" —that holds good for all who despise the ancient customs of the Church.

Side by side with praise, thanksgiving, and petition, an important place in Catholic prayer is given to meditation. This is especially the case in the Rosary, a form of prayer of which Protestants have absolutely no understanding, and upon which they look as a kind of pagan wholesale praying machine, all the more so, since a peculiarly charming instrument is used for it.

This much-abused Rosary has a deep significance. In connexion with the "Hail Mary"—the biblical Canticle in praise of the Holy Mother of God—it calls to mind in three cycles of prayer the most important incidents in the life of Jesus. The number of repetitions make it possible to meditate on these events thoroughly and devoutly, on their facts as well as on their value for humanity and the individual soul. The Creed, "Our Father," and praise of the Holy Trinity are suitably interwoven.

The whole prayer, with the exception perhaps of the third part, evidently contains nothing which a Protestant believer might not pronounce; since to repeat the Angelic Salutation and that of Elizabeth to Mary, is fully justifiable, and all the more so as Mary has herself prophesied that she would be called blessed by all generations. The consistent recurrence is not objectionable if serious contemplation is com-

bined with it. If people repeat the prayers and praises thoughtlessly, they themselves are to blame, not the Church.

It might be argued that serious contemplation is done much better by reading the respective passages in the Bible and praying afterwards. Of course every one is free to satisfy his religious wants in this way. But the Church wishes to be a mother, not only to the well-educated and well-to-do, who have time and capability to sit down to a book, but more especially to those who have to labour hard for their living.

For them the Rosary is an incomparably more suitable means of devotion, one which they can take up at any spare moment, and which, in fact, they do love so to take up. Since the Rosary is so adequate to their needs, a special blessing is attached to it; and on the educated, provided they have faith, it likewise exercises a peculiar charm, so that they also like to use it. Here again the love for Holy Church influences, or rather decides the practice; she has instituted it out of love for her members and in well-considered care for their souls;—who would not fulfil her wishes joyfully! Every Catholic knows that deeds of love towards the Church always bring blessings, and that her means of devotion are ever helpful to faith.

So is it also with the fulfilment of the commandments for fasting and abstinence and with many other outward observances. None of them would be carried out universally if not out of love for the Church;

threatenings of future punishments, promises of rewards would avail nothing. But every faithful Catholic knows that the Church never demands anything which, according to Jesus' teaching or her own insight, it is not her duty to ask ; and that she considers the eternal salvation and temporal welfare of her people. He obeys therefore her commands all the more willingly and unhesitatingly because by such obedience he shows his love. Even when the purpose of the observances—the control of impulses, etc.—is not understood, the true Catholic will not be kept back from obedience. Just as a well-trained child anticipates the wishes of its parents in order to show its love, *so the Catholic rejoices over such opportunities to demonstrate his love and to show himself before others as a faithful son of the Church.*

Other religious communities could not possibly issue such commandments, even if they thought it necessary, unless they used some material compulsion. Their members would revolt or set the commandments at nought, regarding them merely as presumption on the part of their clergy who wished to pose as masters. To obey their national Church as their guiding mother, would appeal to only very few. In accordance with this feeling, Protestants regard the actual obedience of Catholics as a servile humiliation under the priests, and say it can only be explained by ignorance and superstition on the part of the people and by dishonest cunning on the part of the priests. They have no idea of the power of the spiritual child-like love, nor

of the heavenly food by which this love is shed abroad in the hearts.

It is well known how richly the Catholic Church has always been endowed with offerings, most notably in olden times. How far this practice has been beneficial and economically correct, must be left to expert decision. Often enough over-zealous priests may have done wrong by bringing undue pressure to bear on the faithful. No one will wish to excuse or exonerate such facts. But for a very large proportion of the gifts the pure love for the Church may rightly be credited. Otherwise the difference between the embellishment of the Catholic and Protestant Churches would not be quite so great. I will not compare gifts of charity. Thank God, there is a lively and noble competition in these between Catholics and Protestants, which rightly deserves acknowledgment and encouragement. But the Catholic people certainly do far more for the beautifying of the church building itself and for the adorning of the services, because the Catholic considers these things more important and spends more love on them.

His gratitude for blessings is always inclined to find expression, not only in prayers and good works, but also in articles of adornment for the Church, through whom he has been blessed. And this form of gratitude is most rightly encouraged. It serves to gather in the Churches a treasure of love-tokens which, however humble and childlike they may sometimes be, nevertheless warm, and thereby sanctify, the hearts of the

worshippers, increasing the peaceful solemnity of the place, and strengthening the impressiveness of the sacred ritual.

What the individual gives, be it a candle, an object of art, or even an altar, is not something spent and lost, but it adds a mite to the fullness of blessing flowing round the faithful in their Church. The giver receives in return far more than he gave, for, hallowed by the Holy of Holies, that which he acquired as a common trifle shines forth as a small emblem of the love by the side of Love Himself enthroned mysteriously in the Tabernacle.

People criticize and talk so much about the ostentatious show in the Catholic churches, which in the small ones is said to be without taste and in the large ones exaggerated. What a want of understanding this shows for the inner nature of these churches! They are built as dwellings of God, and must therefore be adorned as pleases Him—the Master—most. He does not find pleasure in splendour and adornment as such. He does not count the columns and weigh the precious metal. He only considers the love which has been at work in it. This love is manifested in the most varied ways according to the wealth and culture of the congregation and cannot always be guided and restrained by laws of art, though the desire is always to offer something really beautiful. On the whole we may be quite content with the activity of love manifested in the Catholic churches and cathedrals. In combination with faith and artistic genius this love

truly has accomplished the most exalted works of art the world has seen, works which far surpass in their sublime wealth of ideas even the masterpieces of antiquity. Out of these, as well as out of every kind of display and glitter, out of all simple pictures and votive offerings, it is always the Catholic love for Holy Church and for her Divine Head which speaks to us. In this lies the true charm of the adornment of Catholic churches, which never fails to have a hallowing influence on the worshippers.

With regard to taking part in secular activities it is a matter of course that a Catholic will only take part in such as will not and cannot do any harm to the Church, that he prefers to pay attention to such endeavours as will assist and promote her interests. Love for the Church is love for God, therefore when there is a conflict of desires, she must unconditionally come first. Even patriotism is not exempted from this rule, though of course the Church fully acknowledges its just claims.

With regard to the State, things are, however, not so simple, and an erroneous behaviour is very possible and happens often enough. If in any State the Catholic Church is distressed, injured, and subjugated, no one can expect the Catholic to support such tendencies voluntarily and joyfully out of patriotism, because apart from other reasons he considers them to be injurious to the State. Yet he must not leave undone his duties to the State even if their fulfilment amounts to such support. According to religious commandment

he owes obedience to the authority of the State as far as the laws demand. At the same time there is a border line where obedience becomes sin, where the higher duty to God takes precedence before the earthly duty; only, the Catholic must not fix this border line where he likes—possibly according to his own advantage. Here steps in the teaching authority of the Church, which is exercised in the spirit of God's laws. By the Church's decisions, made with absolute impartiality and conscientiousness and under the strictest responsibility to God, the faithful are shown the right way under difficult circumstances, and on the other hand the State is protected against arbitrary opposition. Free-thinkers and enemies of the Church may denounce as much as they like the arrogance and overbearing of the clergy, the violation of conscience and the deluding of the people; yet all the same it remains a fact that for every man of moral understanding there is a limit to obedience. And if that is so, then is it undoubtedly more favourable for the State that the border-line should be drawn uniformly and judiciously by a responsible authority, than that its determination should be left to the arbitrary will of individuals. It is true that in this way the Church becomes a controlling authority, a real power as against the State. But that is quite as it should be, firstly because she represents moral, not physical power; secondly because a moral power must manifest itself in one form or another, be it as a single conscience, as a religious local body, as a national church, or as the Catholic Universal Church; and

finally because the Catholic Church is evidently the best form of all. She possesses marvellous wisdom and experience in moral questions, has no interests other than religious, and is independent of the State.

It would be impossible to grant such a position to a foreign potentate or a foreign State. Subjects who would lend a hand to do that, would have to be regarded as traitors. Therefore it has always signified an error when the Church pursued a worldly policy for worldly ends, and conducted herself as a purely worldly power. It has always made her task among the different nations much more difficult, when she herself appeared as a State, and thereby put herself into an antagonistic position. It was right that the Pope should govern a small state as a strengthening factor to his independence;[1] it was right that he should have made his hand powerfully felt in the affairs of the world in order to further his own moral purposes and those of the Church, but all this had to have the final aim to preserve states and nations in the right faith, to lead them to the right faith and to educate them to true morality, not to place a great worldly power beside other great worldly powers.

The true importance of the Church always rises in proportion as she confines herself to her religiously-moral tasks, whatever may be the means employed according to the exigencies of the period, and in proportion as the love for her can therefore develop in un-

[1] This is, of course, the irreducible kernel of the Pope's claim to "temporal power". It is no more than that [Ed.].

contaminated purity. Her power is of course, greatest where there are many believing Catholics. In such places she is, however, generally least conspicuous, because there is no need for self-assertion, the Church's interests being sufficiently safeguarded.

Her power is evidenced most strongly where a fairly numerous Catholic population is exposed to the pressure of a State authority of different creed, where the Church therefore cannot move with adequate liberty. Under such conditions cases often multiply where the divine law must be laid down as a barrier to rigid State principles.

It will, however, always be the endeavour of the Church to support the divinely commanded obedience of the subjects to the authorities, to avoid conflict between divine and human rule; and this is most easily possible by trying to gain influence with the Government. Then she is able to prevent hostile legislation and to fill the whole administration with the true Christian spirit, so that by conforming to God's rule and order the true welfare of the State is attained. Then the love for God and His Church acts in the men who are used as instruments for this work in complete harmony with their patriotism. They are not servants of a foreign power, but faithful sons of their own State, who allow themselves to be instructed by that most experienced guide, the Church, concerning the most perfect way in which to fulfil their duties to their Fatherland; it would, however, not be made a religious duty for them to follow the given advice.

In which way this rightful influence is exercised depends entirely on the usages of the time and the institutions of the State. In former centuries it was generally done by ecclesiastical advisers to the ruler; or by the fact that such men by reason of their proved capacity attained to leading positions; or that pious men of high spiritual or secular standing used their lawful power in the State in the interests of the Church. In modern times, when the power of the State is more concentrated, though composed of several factors, when representatives of the whole people have a controlling share in it, the Catholic population use their political rights for the welfare of the Church and for the holding up of Christian principles.

How wrong it is to represent all these exertions of influence, all this activity, as opposition to the State, as enmity against its institutions, and its rightful authority. We are not alluding to subordinates, or to those compelled to obey, but to lawful co-operators in the Government. It is their right, and their most holy duty, to assert their point of view, to give to the whole life of the nation that direction which in their opinion is most beneficial to the State. If this opinion appears wrong to the other parties, they have the same lawful rights to bring their spiritual powers into action. The institutions of Government are devised for just such a contest.

I do not mean to say that the representatives of the Church's interests are always in the right. In prin-

ciple, however, their line of action must be approved. In reality, mistakes, great and small, are made over and over again because the right principles are applied by imperfect and sinful men. Often enough therefore, opposition against the endeavours of the Church party, against the policy of the clergy, has been justified. It is therefore incumbent on the Catholic historian, just as much as on those of other creeds, to judge the *events* impartially, may they relate to parties, statesmen, bishops or Popes, only he must not represent those *principles* as objectionable. It is rather his special duty to examine in how far those principles have been applied in the right way and to form his judgment accordingly. But he must ever go back to the sources and subject them to careful criticism, not relying on Protestant historical writings which are to a very great extent malevolent or without understanding. He will mostly arrive at intrinsically different results from those of Protestant scholars. By his knowledge of the Catholic realm of thought he will have a great advantage over the Protestant historians.

The fact that Catholic princes and statesmen and the Catholic population generally, always support their Church, is often ascribed to an undue sway of the clergy, or even to an abuse of the confessional. I do not think that is correct. For faithful Catholics—and only such can be under consideration, as others are outside such influences—for faithful Catholics it is absolutely a matter of course to give their support to those endeavours, and to those parties which serve the interest of

their Church. It is love which induces them to do so; and this love shows itself all the more powerful the more the Church is menaced and in danger.

The confessional exists for more important purposes than those of political propaganda. At most it may have influence by increasing and confirming through its benefits the love for the Church.

Here also many deviations from the right path will occur, many sins will be committed. The imperfection of this world and of mankind makes that inevitable. But such mistakes are sure to be justly punished. People who have been won by unjustifiable means, are generally the most unreliable. As soon therefore as such means are employed habitually, the influence of the Church descends to that of the level of a political party, if not even to that of a press-gang. In such a case it will fail in serious trials. Therefore, if it is seen that Catholics stand by their colours, joyfully willing for sacrifice, one may be sure that they are actuated not by outward influence but by true love.

Again and again, religiously indifferent people demand that politics should be entirely separated from religion, that people should be content to order their inner life according to spiritual points of view, but to proceed only according to secular considerations in great secular affairs. It need hardly be said that this is unthinkable for a believing Christian, and above all for a Catholic. The faith is so closely interlocked and interwoven with the whole of life that no step can be taken, or ought to be taken, without regard to it.

Especially is a Catholic in duty bound to think not only of the salvation of his own soul, but always also of that of other men. It follows that he must arrange particularly his public activity in such a way that the eternal welfare of mankind be furthered, which implies that the influence of the Church is to be advanced. Herein is expressed the love for God and the love for the neighbour which Jesus Christ has proclaimed as the highest commandment.

It is just with respect to this love for the neighbour that a serious reproach is levied against Catholics. It is said that they heighten the denominational contrast by keeping unnecessarily aloof from adherents of other creeds, and that they favour too much such clubs and associations which are exclusively Catholic.

It is true that Catholics feel more closely united when in the company of their fellows. They have their own firmly-grounded views on secular and religious matters differing widely from those of even orthodox Protestants. They feel the same love for the One Holy Church and share with her (and so with one another), in both joy and pain. But the chief point is this —they are one body because they all partake of the true body of Jesus Christ. This, particularly, is a very firm bond. By the common possession of the most sublime Mystery, by the sanctification and blessedness which is given to all alike at the common sacrificial table, they all feel most closely united and inflamed to brotherly love, always supposing that they cling with full seriousness to their faith. If they are in-

clined to increase their intimacy, it is a clear sign that they are in earnest. Those who are indifferent concerning the religion of their friends, are generally not good Catholics. This love and the resulting aloofness, if one likes to call it so, does, however, not exclude the love for those of a different faith. There is no doubt a certain reluctance to join their gatherings, and this is only natural because as a rule very little regard is paid to Catholic susceptibilities. Not exactly out of bad feeling, but from old habit, people joke and ridicule Catholic institutions, customs, and persons. People do not know any better and think nothing of it. But even sharp sayings and attacks are not uncommon. So it is better to remain among comrades in faith, where each understands the other. In time this may be altered when the uncharitableness of such behaviour is better recognized, but at present it forms a dividing barrier. Even the feeling that you are looked upon with suspicion, as a disturbing element, is by no means agreeable. On the other hand Catholics will always be highly pleased if any of another faith take part in their gatherings, as long as they come in a kindly spirit. This is in fact most desirable, in order that these guests may be delivered from their prejudices and may free others from them. They will see that no weapons are forged there against Protestantism and no vicious intrigues planned, but that all are concerned with their own affairs. They will also feel that the same love is extended to them as to those of the one faith. The regret of knowing that their guests are

excluded from the blessings of their Church will not be allowed to become visible, though it is surely present as an outcome of love.

It might be thought—and in Protestant circles people do think—that Catholics are constantly endeavouring to push propaganda for their Church, to draw those of other faith into their community, to cause as many conversions as possible, even if only superficial ones. People imagine that Catholics desire above everything to increase the power of their Church. He who comes into closer contact with Catholic circles—who for instance has been nursed in Catholic hospitals—is, however, astonished how little this is really the case. The way of thinking is so entirely different in Catholics from what outsiders suppose. According to Catholic teaching every baptized Christian can obtain eternal salvation, to whatever denomination he may belong, if he adheres to his creed in good faith, if he avoids deadly sin or atones for it by sincere repentance. Even to the unbaptized Divine Omnipotence grants salvation under certain conditions. Whilst it is therefore quite opportune to endeavour to persuade unbaptized persons to conversion and baptism, it is a duty to use great caution in regard to those of another faith. Christian love itself demands it. Because if one raises doubts in them about their own faith without being able to persuade them to the acceptance of the Catholic conviction and to the entering of the Catholic Church, one would only do them harm. They might easily be led to put aside all faith, or else, if they recognize

the truth of Catholicism and yet cannot make up their mind to enter the Church, they would burden themselves with a heavy guilt. Therefore it is sometimes better not to touch the subject, but to leave them in their sincere conviction. Only if they themselves desire information, it should not be kept from them; because then the possibility to win them is so much greater. But even in this case it is mostly advisable not to interfere with the first inclination towards the faith, but to wait the explicit serious demand for instruction; the truth enters so much more deeply if it is received with fervent longing, than if another has to take pains to instil it. Even in cases of imminent death one should not attempt a conversion without the explicit desire of the patient, but only seek to awaken repentance for sins of which he feels guilty. All this sounds quite different from those common accusations against the Catholic Church which ascribe to her an unwarrantable passion for proselytizing. The One Holy, Catholic Church is remarkably tolerant. She would rather that a person believed in Jesus Christ, even if many false ideas remained, than that he should not believe at all or only apparently. *The love for the neighbour can also find expression in the hesitation to bring those of another faith into touch with Catholic teaching.*

We have seen, then, that the Catholic Church is a community bound together by love, impregnated with love, whose whole inner and outward position of power is founded on love. This love reaches beyond

the grave. The Catholic doctrine of the future life is firmly established, is of deep significance, and is in harmony with the Scriptures. Its special feature in comparison with other teaching is the inclusion of a suffering Church in purgatory between the militant Church on earth and the triumphant Church in heaven. In this it shows itself as the only sound, true, and logical doctrine, because without this intermediate realm, one could never escape from inconsistencies and contradictions. Numerous men die in sin and error without being worthy of damnation. Uncleanness can, however, not enter heaven, therefore the possibility of cleansing must be provided for. Pain, willingly borne, makes the souls worthy of the heavenly blessedness, which is made accessible through the merits of Christ.

The three realms are united by a network of intercession, in which the divine love which works in them finds expression. It cannot be otherwise; for a love which does not desire expression would be dead, and a God who would rather forbid his faithful ones to give expression to their most powerful and most holy sentiment, would be hard and cruel; and if once such intercession is admitted, then it must be expected from the love of God that He considers it adequately. And that this is the real fact, is the decisive teaching of the Church, a teaching which harmonizes with apostolic custom. Every Christian who is touched by the love of Christ, gladly pleads for a brother in the faith as much as he possibly can. For the suffering souls the

living offer their prayers and also the Holy Sacrifice of the Mass in order to lesson and abbreviate their pain. If God lends his ear to such petitions, this agrees not only with His love but also with His justice. They are the more effective in proportion as the love which prompts them is greater. The greatness of this love is, however, not only dependent on the devout mind of him who prays but also on the character of the deceased, whether he has formerly proved himself to be worthy of love. Therefore in the granting of the petition both obtain well-deserved reward, a reward for that love which, both in giving and taking, acts for sanctification by—and is therefore entitled to accelerate the process of —purification. The suffering souls are not able, however, to give an impetus to intercession. They remain quite dependent on the measure of love which they have succeeded in implanting during their life. With the moment of death the books are closed.

For the living Christians, who still remain in the conflict with the world and sin, the Blessed plead by their intercession; and, if love is the ruling power in the Church, it is unthinkable that this should not be so. In this case, however, it is possible to give an impulse by prayer. Just as one can solicit intercession from living co-religionists, so can one approach the glorified ones. Whoever denies this, ascribes victory to death and acknowledges death to be an impenetrable barrier between the militant and the triumphant church. In the Catholic Church the communion with the Holy Kingdom of God is, however, not left to the free will of

the individual. She herself gives the directions for it, as it is her duty to do. She tells the believer who are the true and most loved friends of God, who can intercede most effectively, and she tells him so after the most careful, most conscientious and truly expert examination, such as the individual cannot carry out. She decides whom the congregation *shall* ask in public worship for intercession—the Saints—and who *may* be approached by them—the Blessed. In this way she creates the greatest possible security and the necessary limitation, without necessarily restricting the pious practice. Of course, it is an entirely erroneous idea that the Pope takes it upon himself to pass deceased persons into heaven in order to make saints of them. He only proclaims the opinion of the Church about the state of grace of the departed.

The Blessed only assist through God—through their intercession with God. Therefore they are never adored but only asked for their intercession. In the customary prayers this difference is often obliterated by graces being asked of them direct. Outsiders therefrom conceive the idea that polytheism is practised. But only outsiders think so. Every Catholic knows perfectly well, that the gifts come only from God, that the Saints are what they are only from their close relationship to God. Even Holy Mary would only be dust and ashes, if ever she stepped out of her intimate union with Jesus Christ. Whosoever looks carefully will find this clearly expressed in the prayers. Very beautifully the "Divina Commedia" sets this forth, in

the last canto of "Paradise," where Saint Bernard prays to the Mother of God and she only turns her face with an imploring look to the Holy Trinity and instantly obtains the granting of the gift.

The Catholic Church does not know a God enthroned in solitude, before whom all the Blessed stand in equal lowliness, but a royal court completely organized, with princes and nobles, for whom the Lord demands veneration, because they are near and dear to Him, contempt of whom would be felt by Him as contempt of His own Majesty. He values their intercession most highly because they testify to the pious mind of those for whom they plead. The difference in rank, the gradation of graces does, however, not decrease anyone's felicity. Just as in an ideal State even the most humble citizen is content with his lot, and gratefully receives the benefits accruing to him out of the constitution, just so in this Divine Kingdom even the lowliest enjoys a full heavenly felicity without craving for the higher gifts which are granted to the exalted ones, but which would not be adequate to his state of grace. *Love* again it is which makes every rivalry impossible. She penetrates and welds together the whole heavenly community with her ardent glow, an image of that mighty flame of love in whose resplendence the three Divine Persons are blended into full unity of Being, into *the Most Holy Trinity*.

CHAPTER V.

LIBERTY IN THE CATHOLIC CHURCH.

WHEN my conversion to the Catholic Church was accomplished, I was filled with the happy consciousness, Now at last I am free. Protestants will very probably have supposed the contrary. They thought no doubt, Now he has gone into the net and he will soon become painfully conscious of his bondage. For our Catholic Church is considered by our opponents to be an institution like a reformatory, where all those belonging to it are subjected to the worst tyranny of conscience, in which word and thought and every activity of the mind are under heavy constraint. And yet my first impression was the right one; the delight at my liberty has subsequently not been diminished but constantly increased. How can that be explained?

The solution is to be found in the fact that the region of liberty is a different one in the two Churches. Complete freedom is to be found neither in the one nor in the other; at least not in the sense of complete unrestraint, for else they would be no communities at all. There must be something to distinguish them from the rest of the world. Each of them is enclosed

within certain boundaries which are sharply defined in some parts and indistinctly in others. In Protestantism the sharply-defined boundary lies on the side towards *God*. This must not be overstepped, or else one is accounted a Renegade on the way to Rome. On the side of the world a very extensive latitude is allowed. That boundary-line has been pushed backwards as far as possible, and is so elastic that few are tempted to overstep it. In Catholicism the sharp boundary lies towards the side of the *world*. He who does not regard it, ceases to belong to the Church. On the other side lies an immense dominion of liberty, which finds its boundary only in God Himself. Further than to complete union with Him, even the holiest man can of course not attain. Imagine God as a shining sun in the centre of the Universe, and round Him a vast circle—the Eucharistic line. This —faith in the most Holy Sacrament of the Altar —embraces everything belonging to the Catholic Church. Beyond lies the great dominion of Protestantism, also penetrated by rays from the divine Sun, but shutting itself out from the true, intimate communion with God. An indefinite, elastic, often hardly visible line provides this dominion in the outer distance with a kind of boundary against heathenism. Of course the nominal creed is not always the differentiating point. Many Protestants who through no fault of theirs do not belong to the Catholic Church, really move in the Catholic sphere, many Catholics who inwardly have turned away from their faith must be

reckoned as belonging to the Protestant dominion. But he who chooses his standpoint candidly and with full understanding of its meaning can, as a Protestant, take his abode only outside, as a Catholic, only inside, the Eucharistic line.

This condition of things obtains everywhere if we regard the churches closely. The Protestants have the most far-reaching liberty with regard to their religious services and exercises. They need not attend any church, they need not go to Communion, they need not perform any prayers, and have altogether practically no religious duties, unless they lay some on themselves or unless the law of the State intervenes. Only Baptism is compulsory, and forms therefore a visible section of the otherwise very indistinct outer line. But even this section shows signs which forbode gradual effacement. Towards the positive side liberty is, however, considerably limited. A Protestant cannot visit the Church daily or whenever he likes, because it is locked, out of Church time. He cannot attend a daily service in Church. He can hardly go to Communion according to his desire, but only on stated and infrequent occasions. He cannot receive the true body of the Lord. It is made difficult for him to go to auricular confession ; and true absolution, as instituted, is not offered to him. It is deemed unseemly to perform other exercises of devotion than those the congregation is engaged in, for instance, to kneel before the pictures or before the altar, though his religious feelings may urge him to do so. He

must not reverence relics, not even if they are genuine and awaken pious thoughts in him. He must not ask holy persons, not even the Apostles or the Holy Virgin, for their intercession. He must not make a vow or institute Orders which are founded on such vows, be the purpose ever so noble. He must not arrange pilgrimages or processions, even if he expects therefrom ever such great furtherance of his state of sanctity. All these and many other things are practically impossible for him or forbidden. Altogether he must do nothing which is considered specifically Catholic.

Is it not natural that a truly believing Christian, enthusiastically fond of divine matters, who wants to come as near as possible to his Lord and Redeemer, and serve Him according to the powerful longing of his heart, should feel as if he were in a strait-jacket and should abhor this constant tutoring? What good is to him the freedom downwards, the freedom to be indifferent, to be idle? *That* freedom does not concern him. He wants to act, to serve, to do penitence, to adore, to sacrifice, when and so often as he desires, and that is forbidden in the Protestant Church. Derision, scorn, and reproof, would be his lot if he yielded to his inclinations. The scorners and grumblers, however, to whom such exercises of piety appear as nonsense, are on exactly the same standpoint as in olden times the philosophically trained heathen, who from their scientific height inflicted punishments on the Christian cult—and this ancient Christian cult was a thoroughly Catholic one.

In the Catholic Church everything is the reverse. Definite precepts are given about attendance at Church, partaking of the Sacraments, performance of prayers, and about other points. These precepts must be obeyed by every Catholic or else he commits a sin. Also certain observances in the divine service are indispensable. Thus he also is subject to certain limitations on the negative side. But as a compensation he enjoys an almost limitless liberty on the positive side, unless unfavourable local conditions happen to stand in the way. Nobody will ever think of criticizing his devout exercises or of forbidding them, as long as they do not disturb the sacred acts of the service. God's house is always open to him. Every day he has opportunity of being present at the Holy Sacrifice of the Mass. The oftener he receives Holy Communion, the better. Daily partaking of it is by no means considered an exaggeration, but it is even desired and advised. At any time the confessional is at his disposal in which he receives valid absolution. And what an abundance of other religious activities does the Church supply! Prayers for all exigencies of life are at his disposal, also such with which a specially noticeable blessing is combined. He may reverence relics, thereby strengthening his devoutness; he can and shall ask the Saints and the Mother of God for their intercession. In processions and pilgrimages he can give expression to his pious sentiments. Joyfully does the Catholic Church welcome new forms of divine worship as long as they harmonize with her teaching and breathe true

faith. *Everywhere there shall be budding, growing, and blooming, even if the plants may sometimes show curious shapes.* The pruning knife is not at once applied. How imposing is the development of the religious Orders, whose immense successes in ancient and modern times for Church and nations no one can deny.

The founding of them always corresponded to urgent needs, which were met in the most adequate way, without pressure from the ecclesiastical authorities concerning the definite shaping of their organization. It is a historical question how far the State in its own interest was justified in limiting and repressing this development. The Church on her part has left full freedom to it according to her principle that every advance in faith should be supported, and only the tendencies towards unbelief should be prevented as much as possible.

The precepts for precluding any decay in the life of faith are also never so strict that they could be felt as a burden. Wherever they interfere with justifiable worldly interests, or when injury to health is threatened, there they are made easier as far as possible or revoked. Dispensations are given liberally. In these days nobody can justly complain of harshness in the commands of the Church. Rather one might speak of exaggerated mildness, which may easily be taken by the adversaries as a concession to their opinions.

Another opinion, which is also a fallacy, is that the Catholic is kept in unreasonable dependence by his priest—his confessor—who is said to force definite

opinions or actions upon him. That cannot be the case, because if such compulsion were used, he could at any moment withdraw from it, as he has the opportunity of choosing his confessor. Moreover, confession is confined to sins that have been committed, i.e. to such actions, etc., which the penitent feels in his conscience as sin. It is he who has the right to decide finally about it, if he feels himself capable to do so. If he, as is almost always done, submits to the decision of the priest, he does so as a proof of confidence which would be forfeited by undue compulsion. The priests possess great influence—that is true—but not so much by their ecclesiastical authority, as by the affection which their beneficent activity awakens, by the kindly understanding they show in the affairs of their penitents. That is an influence which laymen also can acquire, though they have no confessional at their disposal; only it is rare that laymen bestow their kindnesses in such a modest, self-sacrificing, Christian manner.

People say: "How tied down is the Catholic, especially the scholar, in respect to science. It is practically impossible for him to do any really scientific work, because he is compelled from the very first to acknowledge as correct a large number of facts, even if on closer examination he considers them wrong. In this way the claims of his faith stand in direct opposition to those of his profession, which demands perfect freedom of movement. This contrast is particularly evident in historical research. With it Catholicism is most intimately connected, because its

whole justification, its whole nature, its spiritual and material development, rest on historical grounds. Catholicism considers itself to be the outcome of a long development, whose chief traits, as well as numerous lesser ones, stand irrefutably firm in Catholic opinion. Catholicism regards as its founder a historical personality whose inner nature and external life, whose actions and sufferings are considered absolutely beyond any doubt. Catholicism ascribes actuality to a number of events which are in sharp contradiction with human experience. How can a historical investigator assent straight away to such assertions? Is it not an unprecedented compulsion to which he is asked to submit? And how much worse is it for the theologian! How can he call himself a scientist if he may proclaim nothing but prescribed doctrines without any closer examination, if he may record only the opinion of others?"

Such arguments and doubts show a complete misconception of the real state of things, and even of the whole method of scientific work. Every man of science must choose some foundation on which to rear his scientific structure, he must start with some suppositions to which he can link his conclusions. Without that nothing can be done. Even if he founds a new science, he cannot get on without the previous work of others or without some truths which he acknowledges from the very first. Of course he is not tied unconditionally to his foundations. If they prove untenable in the course of progressing investigations he may alter or replace them by others. A careful scien-

tist will, however, make his first choice so circumspectly that such a disappointment does not happen. Anyhow it is clear that every investigator relies on some suppositions, and yet claims to be a fully valid scientist.

Such a foundation for research is provided by the Catholic Faith—moreover a foundation without a rival as regards solidity and reliability. It was created by a unique self-revelation of the Most High; it was organized by godly men, gifted with supernatural powers and acting on the strength of their personal observation and experience; it was confirmed by the mighty edifice of the Church, the blood of the martyrs, by the thousand experiences of believers, by the whole development of humanity. Countless hostilities and attacks undertaken with all the resources of science have not been able to uproot or shake it, whilst side by side with it one structure of philosophical doctrine after another perished. It is therefore more than justifiable to construct scientific work on the foundation of this faith; and this is what the Catholic man of science does.

He is, however, by no means unconditionally tied to it. He can continually put the faith to the test, as to whether contradictions adhere to it. If he finds it unreliable, he is at liberty to turn away from the Church and to look elsewhere for better foundations. But, provided the research is honest and thorough, this will never happen. It is not compulsion which always keeps him within the borders of the Church, but his continually strengthened conviction of the Christian

truth. He is in this way immeasurably ahead of all other students, because what they can only win laboriously by roundabout methods, and yet may never attain, is offered to him from the beginning in greatest perfection viz. the firm basis of revelation.

To Protestants it may be inconceivable that a whole system of doctrine in all its parts claims exemption from the possibility of error, when every work of science must submit to alterations by new researches. But that is just the difference; the Church doctrine is, at least in her main supporting tenets, something higher than mere science. She is a divine work which has been developed with unsurpassable care by the assistance of the Holy Spirit in the course of the centuries. She therefore provides a far higher guarantee for the truth than any learned system has ever done.

This is the structure which writers of history may take and ought to take as their foundation, if not as the only one, anyhow as the most reliable one. Another science has been reared exclusively on this foundation—a real genuine science—Catholic theology. It differs from Protestant theology in a similar way to that in which the Catholic cult differs from the Protestant one. It recognizes a sharply traced outer boundary-line, over which it cannot and will not go—the dogmatic Church doctrine. Outside of this, it has nothing to seek, as its own whole existence grows out of this doctrine. The scientifically acknowledged Catholic Faith required confirmation, explanation, organization, and defence; and these purposes are served

by theology. Catholic theology is not called upon to find the revealed truths, or to define or perhaps even to oppose them. These truths are no more open to discussion. Only the coinage used, their adequate expression, comes within the sphere of theological activity. The Protestants on the contrary, who have not such a clear boundary, must labour afresh concerning all these things which have found a happy solution at the Councils; not having a firm foundation of truth to work upon they themselves must lay down Christian fundamental truths; and as each one does this for himself, it is evident that they all differ. They are expected to prove or disprove the revelation, when the revelation stands above all human wisdom. Is it then a wonder that so many arrive at totally negative results? It is not they, so much, who are to blame, but the whole method of procedure. To subject revelation to scientific examination means already to reject it, because the character of revelation is thereby taken away from the outset. If it is acknowledged as revelation on the strength of the examination, that result implies a want of logic. All further researches are then affected in consequence. They suffer from inconsistency, relying on the one hand on supernatural communications, and judging on the other hand from purely human standards. An acceptable body of doctrine cannot be the result.

Protestant theology has accomplished eminent work in the department of history by opening up new sources and by careful investigation of details, but in the speci-

fically theological sphere, *Catholic theology stands incalculably higher.* It alone is grounded on a firm foundation and has full scope for fruitful activity. It alone leads us deeply into God's scheme of salvation, into the realm of Jesus' thought, into the mysteries of His nature and His life, into the miracles of the sacraments and into the inexhaustible abundance of God's revealed teachings. Catholic theology rears before our eyes a glorious castle, built on a mighty rock, with a simple central building of substantial dimensions, enlarged by harmoniously connected towers, porticoes and outworks, all adorned with rich emblematical ornamentation, the whole edifice animated by one thought, adapted to its purpose with the greatest accuracy and in perfect organic harmony. Beside this glorious edifice of the Catholic Faith the systems of Protestant doctrine look like building sheds, or rather like childish imitations of an architectural masterpiece. They cannot possibly be compared with it, either in solidity, beauty, or perfection of construction.

The Protestant theologians are tied. They are tied by the dogma that in science nothing must be presupposed, and thus the divine revelation is excluded, or at least deprived of its true significance. They are tied by the dogma of the objectionableness of most Catholic doctrines, whereby it becomes impossible for them to find the truth which is, once for all, inherent in these doctrines. Of what use to them is their so-called liberty of research, if they are *ipso facto* shut out

from that which they search after, the truth. Many a theologian has complained bitterly that the charge of "catholicizing tendencies" has checkmated him in his work. But if he considers the Catholicizing opinion to be the right one, why may he not express it? Because that Protestant dogma stands in his way. On the side towards God is that sharp boundary line over which Protestant theologians are forbidden to cross: namely Catholicism.

Catholics are ever so much freer. True, for them is set a sharp boundary line on the side away from God. But if they have the Catholic Faith and have kept it in all their scientific researches, then they have no inclination and no occasion to step across the line. They rejoice in their firm basis of revelation and in the splendid work which the Church has done for nearly two thousand years, the results of which are constantly proved to be enduring. Resting on this they can study and work unhindered in the direction of God. There lies a wide, rich, fertile field out of which an abundance of nourishment can be produced for all classes of people, for the learned philosopher as well as for the artlessly believing labourer. There Catholic theologians can practice in untrammelled freedom the true science of God. They surely have no longing for the sterile ground outside the boundary line, for the dominion of that science without foundation, where facts, settled long ago, testified to by the blood of a thousand martyrs, are again and again placed under the microscope and criticized. But of course they

willingly undertake the duty of defending these facts.

The opinion about the undue restriction of Catholic scholars is chiefly caused by the perverted idea people have of the principles of the Catholic Church concerning her doctrine, and by overrating the limitations put upon scientists. A certain number of fundamental truths are fixed dogmatically. To them the Church and all believers are bound unconditionally and for all time. Neither clergy nor theologians are permitted to touch them with a disturbing hand. Only when insoluble doubts arise about the meaning of one of them, is the authority of the Church obliged to establish a new definition with the assistance of the theologians. There are other teachings whose acceptance may be obligatory on believers and on single Churches, but to which the Church as a whole is not committed. Having been proposed subject to her correction, she may alter or abandon them, if they are found to be misconceived or not to the purpose. Opinion about them can be arrived at by scientific investigations, and therefore in this sphere enquirers may move freely, but the result of their researches must not be preached from the pulpit until the Church's sanction has been given. Lastly there are conceptions and opinions that have been adopted because they have perhaps been taught by this or that Father of the Church and which are now preached in a larger or smaller district, without the Church as such having pronounced upon them. Such opinions are open for

discussion and may be freely treated by theologians, priests or laymen according to their ideas, until the Church sees fit to give a decision.

I think I have made it clear that a large field is left open for the activity of theologians—a considerably larger one than is generally supposed on the Protestant side. Much that is considered as an unchangeable adjunct of the Catholic Faith, is given over to theological investigation. That the results which may possibly differ from the current Church teaching must not at once be proclaimed to the believers as new truths, is an eminently successful and justifiable rule. The congregations are not to be disturbed by frequent alterations in the established teaching. They are not to join in the zig-zag path of the explorations of science. Only when an absolutely convincing definition has been arrived at, which promises to be enduring—only then the time has come to correct the current teaching accordingly. It is quite understood, however, that matters which come into consideration for the salvation of souls, are not amongst these.

A Catholic man of science is in a much freer position than a Protestant one, because he need never feel uneasy about getting into the sphere of another Church. The Protestant, or at least the Protestant who believes in revelation, must always take care not to teach or favour Catholic doctrines. That is an unscientific pressure, which turns him away from the truth and to which he succumbs without being conscious of it.

The aim of his researches is towards God, and just there lies the dominion of Catholicism.

The Catholic can work quite unrestrainedly. He need not take any notice of the Protestant doctrines, yet he need not be afraid of coming into conflict with them. If he falls quite away from his Church, if he surrenders the belief in revelation, then of course he passes over to Protestantism, but then, also, straight away to liberal Protestantism, which means unbelief. Of course this may happen. But that a faithful, orthodox Catholic priest should stray out of his logical, firmly-constructed doctrine of faith into the defectiveness and contradictions of orthodox Protestantism, is practically impossible, at least if he is an honest, discerning man of research. If he works towards God, no other church stands in his way. He may even without any scruple draw upon Protestant investigations for advice and use them for his purposes. He will be able to extract whatever good they contain without being enticed in any way by the principles advanced in them. A Protestant theologian, whose position is always isolated, will find it impossible to obtain that joyful certainty, complete in all questions of moment, which the Catholic theologian possesses, and in which he is strengthened by the agreement with his co-religionists. Where all paths diverge, where the most advantageous ways may not be trodden, there can be no definite hope of reaching the goal.

Since my conversion I have become fully conscious of the liberty which the Catholic Faith imparts. I am

now no longer subject to limitations in my devotional practices. I can daily attend Holy Mass, I have plenty of opportunity for taking part in edifying devotions full of beautiful meaning, I can at any time obtain the blessings of the Holy Sacrament of Penance and may, as often as I desire, receive Holy Communion. Nowhere am I confronted with obstructions. Protestants shrug their shoulders and say: "one must make allowance for him as a Catholic, in things which would not be seemly for one of us". But my present co-religionists never think of finding my zeal exaggerated. Their standpoint is: Let every one serve his God as his inner voice bids him. The more the Church attracts him, the more beautiful it is. Only the contrary—the neglect of religious duties—may be regrettable. I have never yet experienced a loss of time through my religious exercises. The time which I sacrifice is not working time. But the *gain* in time and strength has become a great conscious benefit to me. My work begins earlier with heightened joyfulness and with the blessing of God. In my remarks about religious matters I need no longer now be careful lest I disclose Catholic inclinations. I need not allow illogical statements to pass, merely in order to remain on the Protestant standpoint. With lips and pen I may now freely confess a logical faith, and can openly appear as what I am and what I have long desired to be, a convinced Catholic.

In the scientific sphere I feel it a benefit to be liberated from many Protestant prejudices, though

there were already many breaches in them before my conversion. Now at last, I can write history with perfect impartiality after having learned to know in its true aspect the most eminent world-power, Catholic Christianity, and being no longer dependent on Protestant representations, hostile and devoid of understanding. It is also no small thing to possess divine truth as the foundation of all one's work of research; properly applied, that truth is able to throw a light so strong on men and events that they reveal their genuine nature to the eye of the student.

People really ought not to believe that the Catholic Church has any fear or dislike with regard to science—an opinion which has become almost a dogma for Protestants. She welcomes every truly scientific work, only it must not show want of thoroughness or try to go beyond the sphere of human knowledge. Secular research can have nothing to say about divine revelation, either in the affirmative or negative sense. That must be left to the Church, who is always ready to make use of all assured scientific results for the completion and elucidation of her world-picture, a picture in which Revelation occupies the central position. It is also one of the desires and purposes of the Church to increase intelligence and knowledge among the masses of the people, so that they may become more capable of judging, with regard to religious truths. Her activity in this direction is habitually scorned by her adversaries as a process for stupefying people, but only because her teaching dif-

fers fundamentally from that which her opponents propagate. It is a common experience that half-educated people call stupid that which they do not understand, or what is opposed to their own opinion. For such a notion only the lowest mental exertion is required. I maintain that liberty in the true sense is not a gift reserved for Protestants, but is in a far higher degree possessed by the Catholic Church.

CHAPTER VI.

THE HOSTILITY AGAINST THE CATHOLIC CHURCH.

If a man is very greatly disliked, if he is made an object for hostile criticism and reproof, it will not be sufficient for his justification that his friends repulse the attacks, disprove the criticisms and draw attention to his good qualities. The question will always be repeated: If he is so good and capable, how is it that people despise him, and that they find fault with him; has he not after all some objectionable qualities by which he makes himself disliked? That man will not stand justified before the world until the reasons for that dislike are recognized and proved to be erroneous. Just so is it with the Catholic Church. No matter how much one may refute the accusations, or picture the blessings flowing from her, the outsider, even if impartial, will always say that such widespread hate must have a reason. Now what is the cause of this hate?

It is easy to explain why it is that unbelievers, be they called heathen or Christians, scorn, reject, and show hostility to the Church. Christian Faith, Christian thought, Christian ethics, and a general Christian

conception of the world are so much at enmity with the worldly mind and with natural inclinations that there can be no thought of friendly intercourse between the two. Jesus Himself has often enough declared that His disciples could not reckon on any tolerance, that they would be derided and persecuted; and this prophecy is being verified, up to this present day. It would be a bad sign for the Catholic Church if she were loved and honoured by unbelievers. Therefore, the fact that she meets with such strong hatred from that quarter will disturb no true disciple of Jesus, to whatever creed he may belong. On the contrary it serves her as an excellent recommendation that she is the most hated of all Churches, because, whenever the difference between her and some other denomination is under discussion, unbelief will always take the part of Protestantism. That alone proves that in Catholicism, Christian thought has found its most distinct embodiment.

But what is the cause of this aversion, existing even amongst believing Christians of other denominations, which often reaches with them such a very high degree? One might imagine that they would be glad to stand on the same foundation as the Catholics, to worship the same Divine Saviour, and to be exposed to the same hostility, and that they would stand shoulder to shoulder with them in leading Christian thought to victory. Instead of that there is this ineradicable dislike.

It is necessary to go back to the history of the origin

of Protestantism in order to understand this correctly. The so-called Reformation was a revolution—that cannot be denied. It was a revolution in a secular sense because the lawfully established system of right and justice was, in consequence of it, altered in many States by violent and unlawful means, and even destroyed altogether. Lawfully acknowledged communities like the religious orders, were forcibly dissolved and robbed of their property, quite apart from the inconsiderate abolition of many papal rights which, without the consent of the ecclesiastical authorities, could not legitimately be destroyed. But it is no good complaining about these things. It is a fact that the development of the world's conditions is frequently wrought by revolutions ; and that by them ancient rights are abolished and new rights created. If one refused to acknowledge the right established by violence, there would be no secular right at all left on this earth. The Christian is enjoined to obey every recognized secular authority without the necessity of first examining its origin ; he must therefore also submit to secular revolutions, if they have produced a permanent state of things, even though he be unable to approve of them in their moral aspect. The Church therefore had to submit to these violations of her rights, except where secular powers lent her their aid to regain for herself what she had lost.

The Reformation proved, however, far more important and significant as a religious revolution. Without any lawful appointment, men assumed the leader-

ship of Christianity, upset all ecclesiastical law and order as well as the whole teaching of the Church, and built up a new structure in the most arbitrary manner. It was wilful and arbitrary for them to proclaim the Bible to be the only true foundation, because, quite apart from the demonstrated insecurity of this foundation, this conception of the Bible had never had any validity in the Church. As a matter of fact it was not really the sacred Scriptures, but the Reformers who ruled by the aid of these Scriptures, and they often ruled rather despotically. Though the Church had finally to yield to the secular upheaval, though she had to acknowledge as law the new secular order, yet she was bound to assume a very different position towards the religious revolution.

The ecclesiastical legal system and doctrine had been established once and for all by Jesus Christ, who did not only *assert*, as did the Reformers, His divine mission, but also *proved* it irrefutably by His sinless life, by His sublime utterances, His miraculous deeds, His death on the Cross and His resurrection. In Him the point was fixed where heaven touched earth, where the divine law could begin its earthly manifestation in the world. The Church is in the highest sense the legitimate organization for law and order on earth, because she owes her existence to divine institution. The Holy Father is in the highest sense the legitimate ruler, because his office is created by the Incarnate Deity. States and dynasties become legitimate by "usucaption" and other legal titles; the Church and

her Head are so from their birth by divine command.

A revolution against the Church could therefore never create an equivalent condition of law and order. Governments of States might be founded on violence, but never the Church. She either remained legitimate, in unbroken connexion with her source, or she perished. They were no longer Churches which, subsequently, were newly formed, however much the founders might talk of divine mandate or of higher inspiration. Every sectarian pretends to possess such titles of legitimacy, whose existence nobody can examine. The Lord God has elevated beyond humanity, and legitimized, in a very different manner the only One Who was to found a Church—His only begotten Son, in order that all false prophets should be recognizable even to the dimmest eyes.

Though the Catholic Church was not overpowered in the sixteenth century, new communities of baptized people, and therefore of Christians, were formed beside her. But though their highly scholarly leaders searched diligently they could not show a legal title vouching for their legitimacy. The Bible, being a fruit on the old Church-tree, could not be made to serve as their root. The leaders showed very little evidence of divine credentials. The power of the State could only serve as an assisting force, but could not seriously be put forward as a religious foundation. One other principle, however, was advanced by the Reformers—the principle of liberty of faith, or liberty of research. That was to

differentiate clearly between Protestants and Catholics; that was to form the kernel of their faith; that was to take the place of Christ and, being an immediately convincing truth, was to confer legitimacy on the new Churches. Liberty is a magic word which to this day enraptures both the cultured and uncultured world alike.

But they overlooked the fact that there was absolutely *nothing* new in that idea. Liberty of research is the inevitable starting-point for all founders of religions. Moses was a free investigator when he accepted the divine law. Peter was a free investigator when he turned in faith to his Master. Mahomet was a free investigator when he wrote down his chapters of the Koran. But when free research has produced fixed results, then liberty must cease, then all who turn to the acquired truth are bound by that truth. Only through this bond can they become a religious community. The moment that they cease to hold fast to the proclaimed truth, and extend the liberty of research afresh over the whole religious sphere, the bond is loosed and a religious community exists no longer. *Liberty is not a bond, but the negation of a bond.*

Therefore the Protestant organizations have never gone so far. They have always retained a kernel of the doctrines of faith. But this just shows that liberty of research cannot possibly serve as a foundation, as a life-principle for a Church. Therefore this title of legitimacy was also fallacious.

Now only one way remained to attain a kind of

justification, though not a legalizing of the new institutions, a way which is invariably adopted in secular revolutions. In these, the course of events is generally as follows. In consequence of great evils and grievances the people become dissatisfied. Ambitious leaders make use of this mood to incite disturbances and to bring themselves to the front. In order to make their unlawful rule appear indispensable, they endeavour to magnify as much as possible the evils which actually have existed, and to prove that the old government was absolutely incapable and incorrigible.

Just in this way matters shaped themselves at the great schism of the Church. Grave evils had made an inroad into the Church; a thorough reform from head to foot was urgently needed. The ecclesiastical authorities were actually inclined to reform, but the obstacles were too great. The complicated political conditions in Italy at the time, the threatened invasion of the Turks, and many immediate problems claimed all the strength of the ecclesiastical government. Moreover their power was too much reduced to break the numerous counter-currents in State and Church so suddenly. She herself was infected by worldliness. Time was needed to get out of these conditions, yet the way out would surely have been found, as so often in former times. When the need is greatest, God's help has ever been nearest. A counter-current would sooner or later have set in, sweeping away all impurities. It is just a proof of the divinity of the Church that *through* the subsiding of the level of

perfection, uplifting powers are always called into existence—that, so to say, valves are opened to admit new and mighty streams of faith. But before this could come to pass, the hostile forces rose up. Whilst pointing out the existing shattered condition, their purpose was not to reform, but to cause the great secession from the Church. Instead of combating the evils and grievances and of helping to lift the Church up again, they tore the Church to pieces. And now, in order to justify what had been done, the aim was to prove as strongly as possible the wickedness, the depravity, and corruption of the old Church, which, they claimed, had made an altogether new structure necessary. Her legitimacy had to be overthrown by imputing to her a condition of ruin, incompatible with divine origin. The reformers had therefore the liveliest interest in making the Catholic Church appear to the people as far as possible abandoned by God.

In this connexion it is very remarkable that pious and impious people went hand in hand in the fight against the Church. The pious really believed not only that they were able to abolish evils but also to create something new—something better than the existing Church. They really believed they were wiser and more experienced than Christ working in the Church, than the Fathers, Popes, and Church Councils. The impious strove to free themselves from all religious and moral fetters, that they might with unbridled licence wrestle only for earthly goods. The Protestant dogma of the uselessness of good works and the Protest-

ant principle of freedom, suited them excellently for their purpose. Both these parties went faithfully together as long as it was a question of demolishing. But after that, the pious, in opposition to their comrades, proceeded to prevent the threatening chaos and to build new doctrinal structures out of Catholic stones and their own added materials; and in this the State authorities helped them in their own selfish interests, and other newly arising political-religious powers also gave their aid. Essential articles of the Christian Faith and parts of the cult had, however, necessarily to be omitted, particularly those which presupposed the unity and the uninterrupted continuity of the Church, and especially therefore, the priesthood and the Holy Sacrament of the Altar, both of which could not be conceived without episcopal succession. As these could not be retained, their validity had to be disproved by scholarly reasoning, fairly or unfairly; and by using the Bible exclusively, and interpreting it in their own way, this was to some extent feasible. *The fact was not that the secession arose out of the rejection of the dogmas, but that out of the secession from the Church, the rejection of the dogmas resulted.*[1]

It throws no favourable light on the reliability of the arguments of the Protestants, that it is a vital necessity for them to disprove the Catholic dogmas. In fact, every believing Catholic knows quite well that

[1] This, of course, is precisely what happened in England. Henry VIII, at least at first, had no intention of attacking any secondary Catholic doctrines. [Ed.]

Protestants wander on to the wrong track in this endeavour; as in a game a person who can see watches the blindfolded one, so the Catholic watches the Protestant grope for the right path and at last with proud security walk along the wrong one. He does, however, not watch with smiles or sneers, but is deeply grieved that it is denied him to indicate the right way. What good is all knowledge and scholarly learning, if people do not take the trouble to become acquainted with the Catholic Church! But the only possibility of becoming acquainted with her (and in this the wisest theologian is no exception), is by submitting to her with an humble heart. She alone is the Church of Christ. It is a serious fault, and an ineradicable one among Protestants, that they think of the Catholic Church as if she were a scientific formula, which ought to be scientifically proved or disproved, for which therefore the opinion of the most learned ought to be authoritative. *The Church and her doctrine stand above all science.* We are not called upon to judge her, but to understand her truths, to experience her benefits. That provides a firm foundation for further comprehension. The simplest soul is often in advance of the most esteemed scientist in this respect.

We have seen that the Reformers and their adherents did not dare to be just towards the Catholic Church, because they would have cut away the ground from under their own feet. The moment they ceased to declare the Catholic doctrines and institutions to be sheer absurdity and the grievances to be ineradicable, the

question at once arose whether it would not be better to re-establish the Church unity. It would have seemed most inadvisable to destroy or to forsake the old legitimate, irreplaceable fount of salvation merely for the sake of new doctrines, with regard to which nobody knew for certain whether or no they equalled the old ones in worth, and that on account of evils which might be removed. It was therefore essential, if the revolution was to be carried through, to caricature the old Church and to paint her as black as possible. In what degree this has been accomplished is shown by the Protestant publications of the Reformation period, which exercise their influence even up to the present day.

There was another cause, too, which stirred up slander against the Catholic Church. In secular revolutions the old powers are branded as disturbers of the peace and as enemies of the Fatherland, when they endeavour to re-establish their old rights by severe measures. We can make the same observation with regard to the religious revolution of the sixteenth century. There also, the energetic endeavours to win back for the old Church her lost position, to bring her doctrine again into recognition, were represented as attacks on the liberty of faith, on true Christianity, etc., and were used to incite the people against the Catholic Church. It is true that the adherents of the old Church and their representatives often used very stringent and very worldly means to stem the flowing tide of the Reformation. But granted that all the tales of

horror about the Inquisition were altogether true, and that there were no reasons for excuse, no extenuating circumstances for her wrath, even then we should only be justified in inferring a frightful perversion, a terrible depravity of the clergy and of the Catholic people of that period. We should have to thank God that these gruesome times lie far behind us, that the Church has freed herself from such conceptions and from such elements. The Church herself and her pure doctrine ought not to be made responsible for having been misinterpreted so sadly, for even in those sorrowful times, she has been preserved by God's providence and by the large numbers of pious and noble-hearted people within her fold, so that her inner nature was not affected by such misconceptions, and that no traces of them found access into her doctrinal system. It must therefore be conceded that she possessed an indwelling divine power which enabled her to pass safely through such wild periods, unspotted in her inner being, just as she had passed safely through many another dangerous crisis. Her human representatives, even the Popes, might have sinned most grievously. They were men, and, as such, capable of deadly sin. But the Church demonstrated just then most clearly that she was holy and remained holy; that the gates of hell desired to engulf her, but could not prevail against her. To secede from her would, even in the face of all her errors, have been the most grievous sin. Not to abandon her, but to assist, to save, to improve her —this was the duty of every faithful adherent of Christ.

In reality, matters in the Catholic Church at the period of the Reformation were not nearly so bad as they have been represented by her adversaries. Vast exaggerations have already been proved by research in the archives, especially in Spain. About other countries, too, the opinion hitherto held will probably experience considerable modifications when strictly investigated; but it would of course be very necessary to consider the true reasons for the numerous executions, and to make proper allowance for the conditions of the law of the land. It must not be forgotten that in most cases there were also political or criminal outrages in question. The most important point, however, will be this—that at that time the Church was linked most closely with the State—in fact that she served in the truest sense as the foundation of its system of government. Every attack on the Church, every attempt to challenge the truth of her doctrines and her rights was an attack on the State, a menace to its security. Therefore the heaviest punishments of the extremely cruel legal system of that time had to be applied to people who dared to make such attacks. The whole upheaval was, according to the point of view prevailing in such countries, an ecclesiastical-secular revolution, the originators and promoters of which had to be treated as guilty of high treason. Whether this conception was right or wrong, it has to be taken into account, if a just opinion is to be formed.

But even from the purely religious point of view, the severity exercised, though not excusable, can yet be

understood. Agitators whose moral worth was often very questionable, were robbing the mass of the people of their faith and of the blessings connected with it and were, according to the current belief, delivering up innumerable persons to the punishments of the next world, and even into everlasting damnation. Would it have been right to let such a dreadful calamity come to pass without interference? Was it not imperative to apply all available means to prevent it? It was natural that the ecclesiastical authorities wherever they had the power, should use it with great energy in order to limit the extent of the conflagration, and that no punishment for the instigators of the evil should seem too severe. Just as they felt justified in fighting, and even in duty bound to fight with sword and fire against the external enemy of the Church, the Turks, just so they believed it to be their right and duty to destroy by violent means the internal enemy of heresy. It must be remembered that the Protestants were the attacking party, that their goal was by no means only to obtain freedom of thought and tolerance, but that they wanted to destroy the old Church and to put new organizations into her place, whilst they considered themselves unhesitatingly as the representatives of the True Church, implying that they were also the lawful possessors of all the civil rights which had so far been owned by the Catholic Church. The so-called outrages on the part of Catholics consisted frequently only in repulsing that violence by which the Catholic populace was prevented from the desired practice of Catholic worship.

It was a religious warfare—a fight for souls—because on the Protestant side too the same opinion prevailed that the rival faith killed the soul. The high value set on this object of the fight made the struggle so extremely cruel as it was; and the bloodthirstiness which develops more or less during all wars in morally weak men, has doubtless also contributed to the atrocity of the methods. It should be firmly remembered that the excesses in this respect reached a tremendous pitch on the Protestant side as well, of which English history is the chief example. This is not the place to weigh the guilt of the parties one against the other; that is the task of historical research. It is, however, most desirable that such research should be conducted very carefully, very impartially and with great discernment, without any veiling of events. In doing this the standard of true Catholic morality ought to be applied, because that standard is most minutely defined, not, however, with the intention of favouring Catholic sinners and white-washing them, *but in order to burden those who enjoyed the best advice from their Church with a proportionately heavier responsibility.* Without a knowledge of the world of Catholic thought, it is really hardly possible to value correctly persons and events of such difficult periods.

The fierce struggle, fought with many objectionable weapons (unavoidable as it was in view of the far-reaching ambitions of the Protestants, and the long-established position of the Catholic Church), greatly intensified the hatred against the true fount of salva-

tion for humanity. But in spite of everything, the Catholic Church rose up again, partly by forcibly destroying the obstacles which hindered the people from returning to the old faith, but chiefly by attending vigorously to those thorough reforms, the delay of which had contributed considerably to the outbreak of the Revolution. The Church gathered closely round her head, the Pope, judiciously developed her system of teaching, and then began those reconquests in which she was so successful.

After that, apart from the embittering recollections of the struggle, the Protestants had a new cause of hatred against the Catholic Church, and this was the not unfounded fear that they might gradually be reabsorbed by her. She was, and remained, irrefutably the one true, legitimate Church of Christ. Whoever among the piously-minded approached her too closely and saw her in her true nature, could not help being drawn into her. Therefore the Protestant motto was: Keep away from her as far as possible, do not meet her by a single step, acknowledge no doctrine which has a Catholic flavour; beware of showing any true picture of her, but rather display those representations, in which the main truths that resemble orthodox Protestantism, are almost effaced, and where all that seems uncommon and incomprehensible is grotesquely caricatured.

The deeply rooted and very natural desire of the Protestants to remain a separate, and more perfect body compels them, then, to dislike the Catholic Church,

since the fundamental idea of this Church excludes such separate organizations. She cannot allow that there are besides her other Churches, any more than that there can be other Christs besides the one Christ. She cannot acknowledge in other Churches any equivalence with herself or else she would annihilate her own self. The seceded *communities* are for her as prodigal sons, not good friends and neighbours. They must either stray forlorn in a strange country or return as penitents to their Father's house. That is a point of view which the Protestants feel as an offence, which they represent as intolerant; it cannot, however, possibly be altered. The leaders of the Church cannot deny their Lord and Master, even if they should thereby increase the hatred of their opponents. It happens sometimes that Protestant ministers offer to Catholic priests the friendly address of "brother" or "colleague". The Catholic priest will never return such address, though it is far from him to be intentionally unkind: and this will often be interpreted as conceit, and excite ill-feeling. But the consecrated priest is something totally different from the Protestant minister. He is descended spiritually, and sacramentally, from Jesus Christ and the Apostles; the other has only been ordained by men, and therefore possesses no priestly authority.

There is on the Catholic side at all times very little inclination to fight against Protestantism. Whenever endeavours are made to render Catholic souls rebellious, they are warded off; but apart from that there

is no interest in Protestantism. It is often a cause of censure that the lower Catholic classes have such a distorted idea about the other denominations. The reason is simply this, that the Catholic clergy do not consider it expedient to teach anything at all about them in the religious instruction classes, either favourably or unfavourably. And why should they? The seceded communities, on the other hand, have good reason to throw up on their side a barrier against the old Church, because *through instruction in orthodox Protestant Christianity a predilection for the old Church is easily awakened.* Therefore Protestant teaching tries to prevent such tendencies by laying stress on the existing differences in doctrine—even by calumnies. The Catholic Church on the contrary secures herself best against secession by a very thorough and clear exposition of her own system of doctrine. That creates a disposition towards God, *never towards the separated Churches.* Of these, Catholic teachers need not take any notice. This method may be misjudged by opponents and felt as a lack of esteem. But that cannot be helped. The time for instruction is too short to permit of any useless digressions.

Another important stimulus of hatred is the relation of the Protestant congregations (in their nature as religious bodies) to liberal thought. All who do not wish to relinquish the name of Christians, but who wish to be free from dogmas (and are therefore, in reality, non-Christian), have sought to preserve their connexion with the Protestant Churches, and, having

received no decided rebuff, have consequently acquired a certain influence over the attitude of those bodies. From that quarter especially, hatred against Catholicism is stirred up, the call to arms raised, and every approach in doctrine and ritual prevented. From there the warning signal sounds as soon as some measure evinces a catholicizing character. And they are right —these representatives and partisans of a revelationless theology. Orthodox, believing Protestantism, if it is accepted honestly and developed logically, leads to the Catholic Church. It must lead to her, as my own experience has demonstrated to me. But is that a calamity? Only to those does it so appear who take her caricature to be a faithful representation. The position of true Christianity in the world is more than ever beset with difficulties. Would to God, that all its true followers would re-unite after four hundred years of separation (brought about by unfortunate circumstances and erring men), to change hatred into love, liberty of disbelief into liberty of faith. How we should welcome it with the highest jubilation and with adoring thankfulness to the Most High!

People sometimes say: This poor man does not know Catholicism in its true nature. If he could only look behind the scenes in Italy and Spain (for example), he would soon think differently. Well, for myself, I have looked much into foreign countries, and also into the Catholic Churches. Grievances there are, and if they are collected together from all times and countries they will form an appalling mountain,

especially if everything that cannot be understood is added without further ado. But that constitutes the fundamental mistake of the Protestant position. Out of grievances they want to derive the justification for secession from the Church. If the first Christians had argued in the same way, the Church would not have kept together for a hundred years, because even then there were serious transgressions in doctrine, worship, and morals. If the Catholic Church were really as corrupt as her adversaries maintain, then all the more should you enter this Church, you high-minded, sharp-sighted men and women of the Protestant communities, inspired by true piety. There is a rich fertile field for your activity. You will be welcomed with open arms as helpers and rescuers. But first the way leads to the confessional. First you must cleanse yourself thoroughly before you may begin to cleanse others, or even the Church. That point is generally forgotten by critics and reformers. I am afraid many, in view of this condition, will rather forbear and leave the Catholic Church to her fate. It may be that God will pronounce a rather unexpected verdict. I wonder whether He will not place the poor Indian woman whom I saw once in a Cathedral in Mexico kissing the hem of the episcopal garment, in front of many a highly learned professor who takes the "Deity" and Jesus Christ as objects for his premissless investigations.

As far as I am concerned, I can joyfully acknowledge that since the time of my conversion no evil has

come to my notice in the Catholic Church, nothing but purity and sanctity. It may be thought that I have been specially fortunate. But why was not a like good fortune vouchsafed to me in the Protestant Church after I had obtained real faith? There, too, I found much that was beautiful and good, but yet many grave and weighty defects, and there were no visible remedies at all for their removal, except the one which is expressed in the call

BACK TO HOLY CHURCH!

ABERDEEN: THE UNIVERSITY PRESS

A LIST OF NEW BOOKS.

THE WESTMINSTER LIBRARY—New Volume.

Edited by the Right Rev. Mgr. BERNARD WARD, President of St. Edmund's College, and the Rev. HERBERT THURSTON, S.J.

NON-CATHOLIC DENOMINATIONS. By the Rev. ROBERT HUGH BENSON. Crown 8vo. 3s. 6d. net.

The object of this volume is to expound, simply and clearly, the tenets and the grounds of belief of the chief non-Catholic denominations in England and Scotland, and to indicate the kind of methods that will probably be found useful in dealing with their members.

HISTORY OF THE SOCIETY OF JESUS IN NORTH AMERICA: Colonial and Federal. By THOMAS HUGHES, of the same Society. Royal 8vo.

Text: Vol. I.—From the First Colonisation, 1580 till 1645. With 3 Maps and 3 Facsimiles. 15s. net.

Documents: Vol. I, Part I. Nos. 1-140 (1605-1838). 21s. net.
Vol. I, Part II. Nos. 141-224 (1605-1838). 21s. net.

AT HOME WITH GOD: Prie-dieu Papers on Spiritual Subjects. By the Rev. MATTHEW RUSSELL, S.J. 3s. 6d. net.

THE LIFE AND TIMES OF BISHOP CHALLONER (1691-1781). By EDWIN H. BURTON, D.D., F.R.Hist.Soc., Vice-President of St. Edmund's College, Ware. With 34 Portraits and other Illustrations. 2 vols. 8vo. 25s. net.

THE DAWN OF THE CATHOLIC REVIVAL IN ENGLAND, 1781-1803. By the Right Rev. Monsignor BERNARD WARD, President of St. Edmund's College, Ware. With 38 Illustrations. 2 vols. 8vo. 25s. net.

THE SERMON OF THE SEA, and other Studies. By the Rev. ROBERT KANE, S.J. Crown 8vo. 5s. net.

THE LIFE AND LEGEND OF THE LADY ST. CLARE: Translated from the French version (1563) of Brother Francis du Puis. By CHARLOTTE BALFOUR, with an Introduction by Father CUTHBERT, O.S.F.C.

THE DAWN OF MODERN ENGLAND: being a History of the Reformation in England, 1509-1525. By CARLOS LUMSDEN. 8vo. 9s. net.

The object of this volume is to explain historically the reasons for and the causes of our modern religious and economic problems, together with a narrative of the political, social, and economic history of the period. It has been written from the Roman Catholic standpoint; the author's view of the Reformation being that it was a struggle between modern individualism and the semi-socialism of the Middle Ages.

Facsimile of the Original MSS. of "The Dream of Gerontius".

THE DREAM OF GERONTIUS. By JOHN HENRY NEWMAN. With a complete Facsimile of the Original Fair Copy and portions of the first Rough Draft. Folio (16 by 11½ in.), bound in white parchment, with gilt top and silk ties. £1 11s. 6d. net.

*** This issue is restricted to 525 copies, of which 500 only are for sale.

LONGMANS, GREEN AND CO., 39 Paternoster Row;
New York, Bombay and Calcutta.

A LIST OF NEW BOOKS.

BACK TO HOLY CHURCH: Experiences and Knowledge acquired by a Convert. By Dr. ALBERT VON RUVILLE. Translated by G. SCHOETENSACK. With a Preface by the Rev. ROBERT HUGH BENSON. With Portrait. Crown 8vo.

THE COST OF A CROWN: a Story of Douay & Durham. A Sacred Drama in Three Acts. By the Rev. ROBERT HUGH BENSON. Written for the Centenary of St. Cuthbert's College, Ushaw, July, 1908. With Music by W. SEWELL, of Westminster Cathedral, and Illustrations by G. J. PIPPET. Crown 8vo. 3s. 6d. net.

A MYSTERY PLAY IN HONOUR OF THE NATIVITY OF OUR LORD. By the Rev. ROBERT HUGH BENSON. With Illustrations, Appendices, and Stage Directions. Crown 8vo. 2s. 6d. net.

TEXT, with a few Notes, 6d. net.

MEMOIRS OF SCOTTISH CATHOLICS DURING THE SEVENTEENTH AND EIGHTEENTH CENTURIES. Selected from hitherto inedited MSS. by WILLIAM FORBES LEITH, S.J. With Illustrations. 2 vols. Medium 8vo. 24s. net.

HISTORY OF MEDIEVAL PHILOSOPHY. By MAURICE DE WULF, Professor at the University of Louvain. Translated by P. COFFEY, D.Ph., Professor of Philosophy, Maynooth College, Ireland. 8vo. 10s. 6d. net.

BIBLE STORIES TOLD TO "TODDLES". By Mrs. HERMANN BOSCH. Crown 8vo. 2s. 6d. net.

These oft-repeated stories were not originally intended for publication, but some of them gradually found their way into American Roman Catholic magazines, and all are now offered in book form to children, and all interested in children.

A LIFE OF CHRIST FOR CHILDREN. With a Preface by His Eminence Cardinal GIBBONS. With 15 Illustrations reproduced chiefly from the Old Masters. Large Crown 8vo. 4s. net.

THE STONYHURST PHILOSOPHICAL SERIES.

THEORIES OF KNOWLEDGE: Absolutism, Pragmatism, Realism. By LESLIE J. WALKER, S.J., M.A. (Lond.), of St. Beuno's College. Crown 8vo. 9s.

The purpose of this book is to compare and contrast the theories of Absolutism and Pragmatism and to exhibit Scholastic Realism as the via media which holds and fuses into a harmonious system what is valid in both those extremes.

LONGMANS, GREEN AND CO., 39 Paternoster Row;
New York, Bombay and Calcutta.

Princeton Theological Seminary-Speer Library
1 1012 01131 2081

Date Due

OCT 18 '45